

T H E
LITERARY AND BIOGRAPHICAL
M A G A Z I N E,
A N D
B R I T I S H R E V I E W,
For A P R I L, 1793.

MEMOIRS OF FONTENELLE.

WITH AN ELEGANT HEAD, FROM AN ORIGINAL MEDALLION.

BERNARD LE BOVIER DE FONTENELLE was born 1657, at Rouen. His father was an advocate, and his mother was sister of the great Corneille. This child, who was destined to live near a century, was expected to die of imbecility on the day of his birth. When he arrived at a proper age, he studied at Rouen, under the Jesuits. At the age of 13, he composed a piece in Latin verse, which did not obtain the prize, but was judged worthy to be printed. From that time Fontenelle passed for an accomplished youth. After going through a course of philosophy, he studied law, was admitted an advocate, and pleaded a cause, which he lost, and therefore determined to renounce the bar, and apply himself to literature and philosophy, in the pursuit of which he spent his life. In 1674, at the age of 17, he went to Paris, where his name, already celebrated, had preceded him. Several pieces

in verse, inserted in the *Mercur Galant*, announced to France her possession of a poet as delicate as *Voiture*, but more correct. At the age of 20, he composed a great part of the two operas of *Psyche* and *Bellerophon*, which appeared in 1678 and 79, under the name of his uncle *Thomas Corneille*. In 1681, he brought out his tragedy of *Aspar*, which did not succeed, and he threw the manuscript into the fire. His *Dialogues of the Dead*, published in 1683, met with a more favourable reception. They contain both literature and philosophy; the morality in them is agreeable, perhaps too much so. The production of this work procured him a great reputation, which his subsequent works confirmed. The following is the list of them in chronological order.

1. *Letters of the Chevalier d'Her*, 1685, which are full of wit, but not such as is proper for letters.
2. *Discourses on the Plurality of Worlds*, which

which is his most celebrated work, and justly deserves to be so. This book, says the author of the Age of Louis XIV. was the first example of the delicate art of interweaving the graces of fine writing with philosophy; a dangerous example, since the true dress of philosophy is order, clearness, and truth. What may prevent posterity from placing his Plurality of Worlds among classical books, is, that it is founded on the chimerical vortices of Descartes. 3. *History of the Oracles*, 1687, an instructive and agreeable work, drawn from the dull compilation of *Vandale*, on the same subject. This work, which is precise, methodical, and argumentative, and which being written less in the spirit of enquiry than the other works of Fontenelle, has obtained the applauses both of philosophers and men of taste. The Jesuit, Baltus, published an answer to it, to which Fontenelle prudently did not reply. It is said, that Father Telleir, confessor to Louis XIV. having read this book, painted the author to the king as an impious man; but by the interest of the Marquis d'Argenson, no prosecution was commenced. 4. *Pastoral Poetry, with a Discourse on the Eclogue, and a Digression on the Ancients and Moderns*, 1688. Great fault has been found with this work. Fontenelle's shepherds are too much courtiers; the poetry is, however, very good. 5. *Several volumes of the Memoirs of the Academy of Sciences*. Of this academy Fontenelle was appointed secretary in 1699, in which situation he continued for forty-two years, and published annually a volume of the history of that society. The general preface is one of those pieces, which is alone sufficient to immortalize its author. In the history, he often throws a clearness over the most obscure matters. No one is equal to him in the talent of elucidating works of philosophy and mathematics. The *Eloges of the Academicians*, scattered through these volumes, and since printed separately in two vo-

lumes, have the singular merit of rendering the sciences respectable. They praise, without seeming so to do. If these portraits appear sometimes a little heightened, they, however, retain a sufficient resemblance of the originals. 6. *The History of the French Theatre, to Corneille, with the Life of that Author*. 7. *Reflections on the Poetry of the Theatre, and on the Tragic Theatre*. This is one of the most profound works of Fontenelle. 8. *Elements of the Geometry of the infinite Series*. 9. *A Tragedy and six Comedies*. 10. *Theory of the Vortices of Descartes*; a work, which if not written in his old age, it were to be wished had been, for Fontenelle was a great admirer of Descartes; and although a philosopher, defended, even in his old age, the errors he had imbibed in his youth. 11. *Endemion, a Pastoral, with Theſeus and Perithous, and Eneas and Lavinia*, lyric tragedies; the former still holds its place on the theatre. He had a rival in the lyric and other species of poetry in La Motte, but they were rivals without being jealous of each other. 12. *Discourses, moral and philosophical, fugitive Pieces, and Letters*. The poetry of these is weak, some of the letters are agreeable. All his works, except his writings on geometry and philosophy, have been printed in eleven volumes, 12mo. and two editions of them have been printed in Holland. Fontenelle also published, in 1732, a new edition of the dictionary of arts and sciences, by Thomas Cornille.

At his entrance into the world of letters, this amiable philosopher found it full of men of the most distinguished character; he dared to aspire to a competition with them, and succeeded. Few of the learned have acquired greater glory than Fontenelle, or have enjoyed it longer. Notwithstanding his constitution was by no means strong, yet he was but little incommoded with illness, and even in old age he had only reason to complain of his hearing and his eye-sight; nor did these fail him, till

till he was passed the age of ninety. The faculties of his mind existed even longer than those of his body. He shewed an ingenuity of thought, neatness of expression, and vivacity in his repartees, even in his last moments. He died the 9th of January, 1757, with the same serenity with which he had lived. "This," said he, "is the first death I have seen." When his physicians asked him if he was in pain, "I only," says he, "feel a difficulty of existence." No man of letters ever enjoyed a greater share of consequence, to which he was indebted more to the wisdom of his conduct, and the decency of his manners, than to his works. In society he was mild, lively, and polite; and although superior to other men, he never appeared conscious of that superiority. "Among mankind," said he, "are many foolish and wicked; but such as they are, I must live among them, and I give them all welcome."

Fontenelle was reproached by his friends with want of sentiment; it is true, he was not agreeable to those who demand warmth in friendship, but he effected by reason and principle, what others do by taste and sentiment. In love he shewed more gallantry than tenderness. One of his successors in the place of secretary of the academy (the Marquis de Condorcet), has endeavoured to justify him from these reproaches. Ambition had no charms for Fontenelle; he had seen the unhappy ef-

fects of it in Cardinal du Bois, who sometimes came to him in search of consolation. Some one was speaking to him of the great fortune that minister had made, while he, who was equally beloved by the prince regent, had not made any. "That is true," said our philosopher, "but I never yet wanted Cardinal du Bois to console me." The Duke of Orleans wished to appoint him perpetual president of the Academy of Sciences. "My lord," said he, "do not take from me the pleasure of living among my equals." Being an enemy to the agitation inseparable from travelling, and attached to a sedentary life, he used often to say, "The wise take up only a little room, and do not change it often." He possessed the happy talent in conversation of hearing patiently. The wits were highly pleased with his company, because he let them talk as much as they chose, and yet none of their conversation was lost on him.

Born without fortune, he became, however, rich for a man of letters, by the benevolence of the king, and by œconomy, untinctured by avarice. He was an œconomist only to himself, for he both lent and gave away. One of his moral maxims was, "That he must deny himself superfluities, to procure others what was necessary." If he wanted religion, he possessed all the virtues which it inculcates, and admitted that the Christian religion was the only one supported by proofs.

BIOGRAPHIANA;

OR, ANECDOTES OF ILLUSTRIOUS PERSONS.

NUMBER XIII.

LA MOTTE.

THIS elegant French writer lost his sight in the latter part of his life; and as he was going into the play-house at Paris, was rudely jostled by some person; La Motte said very calmly, "I shall pity you

very much for your ill-treatment of me, as soon as you know that I am blind." La Motte's ode against equality begins thus:

Equality, so oft address'd,

Canst thou o'er wretched mortals reign?

Alas! thou ne'er could'st stand the test,

Chimæra, boasted but in vain.

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If then to thee no altars rise,
Mortals have to their sorrow found;
Order and peace thy sway denies,
Almighty only to confound.

True offspring of a helpless race,
Are we all equal, goddess's dread?
Our reign with transport we efface,
And place e'en tyrants in its stead.

La Motte, who was one of the sweetest tempered men living, wrote some stanzas against ill-timed clemency, which we shall present to our readers in translation: they seem to be well suited to the present disposition of our government, which seems even inclined to pardon house-breakers, those violaters of nocturnal peace and security; those criminals, which even that mild and sensible monarch, William the Third, in his letters to his excellent consort, during his absence from her in Ireland, enjoined her never to pardon.

When heav'n-descended clemency's mis-
plac'd,
The people suffers, and the king's disgrac'd;
'Tis pity stops compassion's falling tear,
'Tis pity's self that bids us be severe;
And punishment, we often must confess,
Though more chastising, still chastises less.

MASSILLON.

A friend of this celebrated preacher was one day telling him what great applauses his sermons had met with at the court of Versailles. "Alas! my friend," replied the good father, "the devil has told me this long ago." Louis XIV. though he used to say of his sermons, that when he heard them he used to go away from his chapel displeased with himself, though from the sermons of most other preachers he went away pleased with them, gave him no preference. The regent, however, less pious, but more liberal, gave him the bishopric of Clermont; requesting him to preach once before his royal pupil, Louis XV. then eleven years of age. This produced the famous *petit Carême*, or three celebrated sermons on the duties of the great, in which in the most simple, though in the most eloquent and persuasive style, he insinuates into the mind of

his young sovereign an attention to the duties of his high station, which indolence and a love of pleasure made him afterwards forget. In his bishopric of Clermont he was idolized as the pastor and father of his flock. "There goes our father," was the general cry, when he walked about the city. His benevolence and liberality to the poor of his diocese, his remonstrances to the court against some edicts that he thought would bear hard upon his flock, are still remembered with grateful remembrance by the people of Auvergne. He died in his diocese, which he never quitted, but when he was obliged to come to Paris upon business concerning it, in the year 1734. The greater part of his revenue he gave away in alms, and died, as an elegant writer says, a *Catholic bishop should do, sans argent & sans dettes*. An English gentleman used to tell the following anecdote respecting the regard and love in which this excellent prelate's memory was held by his friends.—Twenty years after his death, he was at Clermont, and was anxious to see the bishop's country-house near that city. He addressed himself to a clergyman, who had been one of Massillon's vicars-general, but who, since the death of his patron, never had the heart to visit it. He, however, consented to accompany the traveller, and in spite of the uneasiness that he foresaw it would occasion him. They went together to the domain. "There," said the clergyman, with tears in his eyes, "that abbey of trees, where this excellent prelate used to walk with us; there is the arbour where he used to read; there is the little garden in which he used to work." They came at last to the palace, and when they entered one of the rooms, "Ah! there," said the clergyman, "there is the room where the good bishop breathed his last." In uttering these words, the clergyman fainted away in the traveller's arms,

Abbé de St. PIERRE.

There never existed a human being of more simplicity and modesty than this celebrated projector, whose projects, however wild, were called "*Les Rêves d'un homme de bien*," by a very hackneyed politician.—D'Alembert says of him very elegantly, *Qu'il étoit entièrement inaccessible aux plaisirs, & aux chagrins de la vanité, la plus chère affection de tous les hommes.*" All his projects tended to the good of mankind; and when once in conversing with a celebrated lady upon one of his projects, she told him what pleasure the instruction he had received from him, he replied, "*Je suis un mauvais instrument, dont vous avez bien joué.*" His love of truth was, if possible, greater than that of the late excellent Dr. Johnson. He would not alter the least circumstance of any story to make it more amusing. He used to say, that there was no obligation to amuse any one, but that there was a very strong one not to deceive any one. His project for a perpetual peace between the sovereigns of Europe has been the sport and jest of every puny politician since his time, though it perhaps at first was suggested by that modern hero, Henry the Fourth, of France. A Dutch inn-keeper burlesqued it, by taking for his sign a burying-ground, under which was written, "*A la paix perpétuelle.*" The Abbé had the honour of coining two new words in his language, *bienfaisance* and *gloriole*. The one indeed was well applied to himself, as a man of very active benevolence; the other could find no place in a character of such sensibility and diffidence as the Abbé's was. He had a project for a reform of the laws of his country; another, for rendering sermons useful; he had, indeed, so many, that they fill thirty volumes. His style is extremely heavy, his arrangement of his subject without order, and endless his tautology: some one was complaining one day to him of this last defect—"Pray, tell me," said

the Abbé, "in what part of my works do you find this defect?"—The person repeated several passages from them, when, to his surprize, the Abbé's answer was, "You remember them, then, perfectly well, do not you? I repeated them in my works over and over again, that you might remember them." Some lady was once talking of some trifling matter before him with great elegance of language—"Alas!" replied he, "what a pity it is that she does not write what I think."

CREBELLON.

The Jesuits, who had the education of the youth of France entirely in their hands, and the loss of whom on that account has been very severely felt in that country, had the honour of having amongst their pupils this distinguished tragic writer, Fontenelle, Voltaire, and Gresset. These learned fathers, who had an eye to their institution in every thing, found out as soon as they could the talents and disposition of their pupils, with an intention of making them serviceable to their order. A register was kept in every college of Jesuits, not only of the names of the young men committed to their care, but of their characters, and their improvements in learning. This was from time to time transmitted to their superiors; the register was kept in Latin, and opposite to the name of Crebillon was written, "*Puer ingeniosus, sed magnus nebulo.*"—"A very ingenious lad, but a very unlucky or mischievous one." Fontenelle was thus described, "*Adolescens omnibus numeris absolutus, & inter discipulos princeps.*"—"A most completely accomplished young man, and the flower of our youth." Our miserable pedagogues seem contented if they can slog a little Latin and Greek into their disciples, without paying the least regard to their morals or character, and do not pretend to make the least discrimination in observing the genius and turn of their pupils.

BERNARD

BERNARD MANDEVILLE, M.D.

The acute writer of the fable of the bees, was born at Dort, in Holland, but coming over young to England, he was so pleased with the country, that he settled in it, and studied the language with such diligence, that he became an excellent writer in it. He lived in obscure lodgings in London, and had very little practice as a physician. Some Dutch merchants, whom he is said to have flattered pretty grossly, gave him a small pension. He was paid by the distillers for writing some pamphlets in favour of drinking spirituous liquors. He said of Mr. Addison, on seeing him one day at Lord Macclesfield's, "He is a parson in a tie-wig." Mandeville wrote an exceedingly good pamphlet on the indelicacy and impropriety of the public executions of criminals, in which his usual strength of painting does not forsake him. He wrote also, *Free Thoughts on Religion, Thoughts on Honour, &c.* and the *Virgin Unmasqued*, a very foolish book. One of his best works, but which is very little known at present, is his *Dialogues upon the Hypochondriac Disease*, which are managed with great knowledge of the subject, and with a thorough insight into human nature. The doctor, indeed, was like Cassius, in Shakespear, "A nice observer, and he looked quite through the deeds of men; seldom he smiles."

M. de Senac, physician to the regent, was one day seized to death

by a hypocondriacal patient, after he had exhausted all the resources of his art upon him: at length he dismissed him with this curious piece of advice—"Your mind wants agitation, my good friend. Your body is in perfect health. I would advise you to rob the first person you meet, and ride post out of the kingdom to escape the rack, if you think it worth while." The celebrated Dr. Cullen, in his *First Outlines*, seems to attribute the cause of it to want of excitement. The Countess of Winchelsea wrote a beautiful ode upon the spleen. Mr. Green, of the custom-house, London, wrote a very elegant little poem upon the same subject. It has, perhaps, never been more truly described than by Dr. Armstrong, in his imitation of Spenser, which was inserted, at Mr. Thompson's desire, in his poem of the *Castle of In'olence*.

And here a moping mystery did sit,
Mother of spleen, in robes of various dye;
She call'd herself the hypocondriac pit,
And frantic seem'd to some, to others
seem'd a wit.

A lady was she, whimsical and proud,
Yet oft through fear her pride would
crouchen low;
She felt, or fancy'd, in her flatt'ring mood,
All the desires that the spitals know,
And sought all physic that the shops bestow.

And still new leeches and new drugs
would try;
'Twas hard to hit her humour high or low,
For sometimes she would laugh, and some-
times cry,

Sometimes would waxen wroth, and all
she knew not why.

SCRAPIANA.

NUMBER I.

Unus & alter.
Affuitur pannus.

HOR.

ARE not the present race of the French well described in the following words from Livy, which make part of his character of Hannibal? "Inhumana crudelitas, peridia plusquam punica, nihil veri,

nihil sancti nullus decorum metus, nullum jusjurandum, nulla religio." "They possess inhuman cruelty, a perfidy greater than that of Carthage; they have no truth, they hold nothing sacred, they have no fear of the

the gods, no sanction for an oath, no religion."

Charron, the celebrated French moral philosopher, in his chapter upon riches and poverty, in his *Treatise sur la sagesse*, says,

Nihil est æqualitate inæqualius.

Nothing is so unequal as equality.

"Il n'y a haine plus capitale," adds he, "qu'entre égaux; l'envie & la jalousie des égaux est le seminaire des troubles, seditions & guerres civiles. Il faut de l'inégalité mais modéré, l'harmonie n'est pas en sons tous pareils, mais differens & bien accordans." This sentence is with great propriety taken by the author of the *Antigallican*, a well written pamphlet against the French faction, as his motto to his book.

What will our women say to one of the fathers, who says, that woman was made *ut vir occasionatus*, as an occasional man.

Inscription on a tree, over-hanging a river in the garden of —.

—Vivendi recti qui prorogat horam,
Rusticus expectat dum diocluit omnis,
at ille

Labitur & labatur in omne vitubilis annum.

HOR.

He who with base and impudent delay
Neglects th' improvement of the present
day,

Like the dull hind, stops by the river's side,
Expecting till its waters shall subside,
In vain the waves their currents keep,
And flow for ever onward to the deep.

In the vocabulary of upwards of one hundred different languages, published under the direction of the present Empress of Russia, it is wonderful to find how many of them appear to have some analogy to the Celtic language.

In a dissertation on the Welsh language, published by Mr. Walter some years ago, it is said, "Since we find that the way to things is by words, our first object in this pursuit ought to be the acquisition of language." It has been usual to ac-

cuse the Welsh language for want of melody in its sound. Can any ten lines, however, in Anacreon, be more exquisitely soft, than the two following ones from that language, in praise of the harp.

Mae mel o leifou melufon

Mal mel o hyd ym mola hon.

Within the bottom of this shell

A thousand notes mellifluous dwell.

In the Welsh poetry there are at least twenty-four different measures. In one of Tallassin's odes, there is a very curious prophecy respecting the Welsh language and domains, which is thus translated by Dr. Davies.

Usque Landabant Dominum creant

Usque seivabunt idioma lingue

Arvaque amittent sua cuncta, præter

Gallica Rura.

Through time's long lapse, and endless
length of days,

The Welsh shall sing their great Creator's
praise.

Though long by many a tyrant's sway
opprest,

Their native language shall unalter'd rest;

Whilst of their once extended wide domain,
Their native Gallia shall alone remain.

Over the door of the public library at Alexandria was written, *Pfuches Iatrekon*.—"The *Dispensary of the Mind*." Sunt certa piacula mentis, would be, perhaps, no improper Latin inscription for a library.

M. Grosley, in his travels into Italy, says, that in his time there were three Cardinals who had made immense libraries; the one was always reading, the other always writing, and the third neither read nor wrote.

In the public library at Fez, in the kingdom of Morocco, there are supposed to be great treasures of ancient Greek and Latin learning, either in the originals, or in the Arabic translations from them. Could not a literary man of enterprize obtain permission to see and inspect them? Could not the British consul in that kingdom procure an order from the court

court of Morocco to the Iman of the mosque, appendent to which is the library, to give admission to these treasures of learning, so completely useless to their present possessors? Yet after all, the books and MSS. in the Vatican library are in presses, and with only a written catalogue. Four volumes in folio only of the catalogue of that immense collection having yet been published, and there appears no great likelihood of any addition to them. What a pity it is that by act of parliament one copy of every book or pamphlet, that is published in London or Edinburgh, was not ordered to be sent to the British Museum in one city, and the Advocates Library in the other.

What desperate fasters the ancients appear to have been in their dilectales! Tully says, *Ne aquam quidem per triduum jejunos gustarem.* They, however, appear to have fasted so long sometimes, that a fever of irritation ensued, which made it unpleasant to them, nay, painful to eat.

What would a senior soph at Cambridge say to this passage in Tully? "No one, who ever wished to become a mathematician, was ever disappointed in his purpose."

Colanella draws no bad picture of modern life when he says, "Marcus Varro in his time used to complain, that all who were masters of fami-

lies, having abandoned the pruning-hook and the plough, had crept within the walls of their cities, and chose rather to move their hands in the circus and at the theatres, than in the fields and vineyards." Colanella says with great indignation, "We admire the gestures of effeminate wretches, because by their womanlike motions they imitate a sex, which nature has denied to men, and deceive the eyes of the spectators. By baths," adds he, "we endeavour to procure an appetite for eating and drinking, and spend the nights in sensual pleasures, and the days in gaming or in sleeping, and think ourselves happy if we neither see the rising nor the setting of the sun; therefore," adds he, in very strong language, "the consequence of this idle and slothful way of life is bad health; for thus the bodies of our young men are so unbraced, enfeebled, and relaxed, that death itself will not seem to make any alteration in them."

"My good madam," said the excellent Jeremy Taylor to some indulgent mother, "if you do not fill your child's head with something, believe me the devil will."

The Spaniards, who are renowned for the sagacity and cuteness of their proverbs, say, "The devil tempts every one, but an idle person tempts the devil himself."

ON HYGROMETERS.

IN A LETTER FROM DR. FRANKLIN TO MR. NAIRNE.

From the Transactions of the American Philosophical Society.

THE qualities hitherto sought in a hygrometer, or instrument to discover the degrees of moisture and dryness in the air, seem to have been, an aptitude to receive humidity readily from a moist air, and to part with it as readily to a dry air. Different substances have been found to possess more or less of this quality; but when we shall have found the substance that has it in

the greatest perfection, there will still remain some uncertainty in the conclusions to be drawn from the degree shown by the instrument, arising from the actual state of the instrument itself as to heat and cold. Thus, if two bottles or vessels of glass or metal being filled, the one with cold and the other with hot water, are brought into a room, the moisture of the air in the room will

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will attach itself in quantities to the surface of the cold vessel, while if you actually wet the surface of the hot vessel, the moisture will immediately quit it, and be absorbed by the same air. And thus in a sudden change of the air from cold to warm, the instrument remaining longer cold may condense and absorb more moisture, and mark the air as having become more humid than it is in reality, and the contrary in a change from warm to cold.

But if such a suddenly changing instrument could be freed from these imperfections, yet when the design is to discover the different degrees of humidity in the air of different countries, I apprehend the quick sensibility of the instrument to be rather a disadvantage; since, to draw the desired conclusions from it, a constant and frequent observation day and night in each country will be necessary for a year or years, and the mean of each different set of observations is to be found and determined. After all which some uncertainty will remain respecting the different degrees of exactitude with which different persons may have made and taken notes of their observations.

For these reasons, I apprehend that a substance which, though capable of being distended by moisture and contracted by dryness, is so slow in receiving and parting with its humidity, that the frequent changes in the atmosphere have not time to affect it sensibly, and which therefore should gradually take nearly the medium of all those changes and preserve it constantly, would be the most proper substance of which to make such an hygrometer.

Such an instrument, you, my dear sir, though without intending it, have made for me; and I, without desiring or expecting it, have received from you. It is therefore with propriety that I address to you the following account of it; and

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the more, as you have both a head to contrive and a hand to execute the means of perfecting it. And I do this with greater pleasure, as it affords me the opportunity of renewing that ancient correspondence and acquaintance with you, which to me was always so pleasing and so instructive.

You may possibly remember, that in or about the year 1758, you made for me a set of artificial magnets, six in number, each five and a half inches long, half an inch broad, and one eighth of an inch thick. These, with two pieces of soft iron, which together equalled one of the magnets, were inclosed in a little box of mahogany wood, the grain of which ran with, and not across, the length of the box; and the box was closed by a little shutter of the same wood, the grain of which ran across the box; and the ends of this shutting piece were bevelled so as to fit and slide in a kind of dovetail groove when the box was to be shut or opened.

I had been of opinion that good mahogany wood was not affected by moisture so as to change its dimensions, and that it was always to be found as the tools of the workmen left it. Indeed the difference at different times in the same country, is so small as to be scarcely in a common way observable. Hence the box which was made so as to allow sufficient room for the magnets to slide out and in freely, and, when in, afforded them so much play that by shaking the box one could make them strike the opposite sides alternately, continued in the same state all the time I remained in England, which was four years, without any apparent alteration. I left England in August 1762, and arrived at Philadelphia in October the same year. In a few weeks after my arrival, being desirous of showing your magnets to a philosophical friend, I found them so tight in the box, that it was with difficulty I got them out; and con-

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stantly

stantly during the two years I remained there, viz. till November 1764, this difficulty of getting them out and in continued. The little shutter too, as wood does not shrink lengthways of the grain, was found too long to enter its grooves, and not being used, was mislaid and lost; and I afterwards had another made that fitted.

In December 1764 I returned to England, and after some time I observed that my box was become full big enough for my magnets, and too wide for my new shutter; which was so much too short for its grooves, that it was apt to fall out; and to make it keep in, I lengthened it by adding to each end a little coat of sealing-wax.

I continued in England more than ten years, and during all that time after the first change, I perceived no alteration. The magnets had the same freedom in their box, and the little shutter continued with the added sealing-wax to fit its grooves, till some weeks after my second return to America.

As I could not imagine any other cause for this change of dimensions in the box, when in the different countries, I concluded, first generally that the air of England was moister than that of America. And this I supposed an effect of its being an island, where every wind that blew must necessarily pass over some sea before it arrived, and of course lick up some vapour. I afterwards indeed doubted whether it might be just only so far as related to the city of London, where I resided; because there are many causes of moisture in the city air, which do not exist to the same degree in the country; such as the brewers and dyers boiling caldrons, and the great number of pots and tea kettles continually on the fire, sending forth abundance of vapour; and also the number of animals who by their breath continually increase it; to which may be added, that even the vast quan-

tity of sea coals burnt there, do in kindling discharge a great deal of moisture.

When I was in England, the last time, you also made for me a little achromatic pocket telescope, the body was brass, and it had a round case, (I think of thin wood) covered with shagrin. All the while I remained in England, though possibly there might be some small changes in the dimensions of this case, I neither perceived nor suspected any. There was always comfortable room for the telescope to slip in and out. But soon after I arrived in America, which was in May 1775, the case became too small for the instrument, it was with much difficulty and various contrivances that I got it out, and I could never after get it in again, during my stay there, which was eighteen months. I brought it with me to Europe, but left the case as useless, imagining that I should find the continental air of France as dry as that of Pennsylvania, where my magnet box had also returned a second time to its narrowness, and pinched the pieces, as heretofore, obliging me too, to scrape the sealing-wax off the ends of the shutter.

I had not been long in France, before I was surprised to find, that my box was become as large as it had always been in England, the magnets entered and came out with the same freedom, and, when in, I could rattle them against its sides; this has continued to be the case without sensible variation. My habitation is out of Paris distant almost a league, so that the moist air of the city cannot be supposed to have much effect upon the box. I am on a high dry hill in a free air as likely to be dry as any air in France. Whence it seems probable that the air of England in general may as well as that of London, be moister than the air of America, since that of France is so, and in a part so distant from the sea.

The greater dryness of the air in America

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America appears from some other observations. The cabinet work formerly sent us from London, which consisted in thin plates of fine wood glued upon fir, never would stand with us, the vaneering, as those plates are called, would get loose and come off; both woods shrinking, and their grains often crossing, they were for ever cracking and flying. And in my electrical experiments there, it was remarkable, that a mahogany table on which my jars stood under the prime conductor to be charged, would often be so dry, particularly when the wind had been some time at north-west, which with us is a very drying wind, as to isolate the jars, and prevent their being charged till I had formed a communication between their coatings and the earth. I had a like table in London which I used for the same purpose all the time I resided there; but it was never so dry as to refuse conducting the electricity.

Now what I would beg leave to recommend to you, is, that you would recollect, if you can, the species of mahogany of which you

made my box, for you know there is a good deal of difference in woods that go under that name; or if that cannot be, that you would take a number of pieces of the closest and finest grained mahogany that you can meet with, plane them to the thinness of about a line, and the width of about two inches across the grain, and fix each of the pieces in some instrument that you can contrive, which will permit them to contract and dilate, and will show, in sensible degrees, by a moveable hand upon a marked scale, the otherwise less sensible quantities of such contraction and dilatation. If these instruments are all kept in the same place while making, and are graduated together while subject to the same degrees of moisture or dryness, I apprehend you will have so many comparable hygrometers, which being sent into different countries, and continued there for some time, will find and show there the mean of the different dryness and moisture of the air of those countries, and that with much less trouble than by any hygrometer hitherto in use.

DESCRIPTION OF A REMARKABLE ROCK AND CASCADE,

Near the western Side of the Youghiogeny River, a Quarter of a Mile from Crawford's Ferry, and about twelve Miles from Union Town, in Fayette County, in the State of Pennsylvania.

BY THOMAS HUTCHINS.

From the Same,

THIS cascade is occasioned by a rock of a semicircular form, the chord of which, from one extreme end of the arch to the other, is nearly one hundred yards; the arch or circular part is extensive, and upwards of twenty feet in height, exhibiting a grand and romantic appearance. This very curious production is composed of stone of variegated colours, and a species of marble beautifully chequered with veins running in different directions, presenting on a

close inspection a faint resemblance of a variety of mathematical figures of different angles and magnitudes. The operations of nature in this structure seems to be exceedingly uniform and majestic; the layers or rows of stone of which it is composed are of various lengths and thicknesses, more resembling the effects of art than nature. A flat thin stone from eight to ten inches thick, about twenty feet wide, forms the upper part of this amphitheatre, over which the stream precipitates.

The whole front of this rock is made up from top to bottom, as well as from one extremity of the arch to the other, of a regular succession, principally, of limestone, strata over strata, and each stratum or row, projecting in an horizontal direction a little further out than its base, until it terminates into one entire flat, thin, extensive piece, as already mentioned; and which jets out at right angles, or in a parallel line

with the bottom, over which it impends fifteen or twenty feet, and that without columns or even a single pillar for its support. This circumstance, together with the grand circular walk between the front of the rock and the sheet of water falling from the summit, exhibits so noble and singular an appearance, that a spectator cannot behold it without admiration and delight.

CONJECTURES RELATIVE TO THE CAUSE OF THE ENCREASE OF WEIGHT ACQUIRED BY SOME HEATED BODIES DURING COOLING.

BY THOMAS HENRY, JUN.

From the Memoirs of the Philosophical Society at Manchester.

MANY experiments have been made by different persons, with a view to determine whether the addition of actual heat to bodies does encrease their weight. M. Buffon has asserted, that a ball of iron, weighing when cold 49 lb. 11 oz. encreased in weight, when made of a white heat, in proportion of $19\frac{1}{2}$ grains to every pound. But it is very probable, that in this experiment there was some fallacy, since we find it directly contrary to the results both of the experiments made by Dr. Roebuck, and those made by Mr. Whitehurst: the first of these two gentlemen found that a cylinder of wrought iron, heated to a welding heat, at which time it weighed in a very accurate balance 55 lb. gradually acquired, as it cooled, an encrease of weight, so that at the end of twenty-two hours it weighed six pennyweights, seventeen grains, more than it did when first communicated to the balance. This phenomenon, which by some has been adduced to prove that heat is the principal of levity in bodies, Mr. Whitehurst has endeavoured to explain, by supposing that the air above the scale being rarified by the heated iron, the cold air below rushed up, and striking against the bottom of the scale, not only prevented

its descent, but even buoyed it up. Something may, perhaps, be attributed to this cause; but would not the circumambient air beneath the scale be nearly as much rarified as that above? and is it not probable that the supposed force of this current of air would, in a great measure, be counteracted by the tendency a body has to descend in a rarified than in a dense medium? Is it not probable, likewise, that the end of a beam, to which the heated iron was appended, would, by the same heat which rarified the air, be more expanded and lengthened, owing to its nearer approximation to the source from which the heat flowed, than the more distant end of the beam. I would likewise observe, that in the experiment of M. Buffon, above quoted, and in one made by Dr. Roebuck on a smaller scale, the mass, owing perhaps to the joint action of the above causes, weighed more hot than when cold.

Having thus endeavoured to shew the sufficiency of the explanation given by Mr. Whitehurst, I will venture, with the greatest diffidence, to propose the following query: May not the encrease of weight, acquired by heated iron and copper during cooling, be ascribed to the calcination and consequent absorption

On the Encrease of Weight acquired by heated Bodies.

tion of air continuing to proceed after the removal of the mass of metal from fire, the absorption of air in particular, in the first stages of the cooling, perhaps with increased rapidity? In support of this conjecture, the following facts may be adduced. First, that some metals, particularly copper, are found to calcine more rapidly in a moderate degree of heat than in one more intense. Secondly, that the calces of some metals, as that of lead, have been observed to encrease in weight, by long exposure to the air; and that they now afford, by proper treatment, more air than could have been obtained from them previous to such exposure. Thirdly, we shall find, by examining Dr. Roebuck's account of his experiments, that the weight continued to encrease long after the cause assigned by Mr. Whitehurst must have ceased to act. The cylinder, which was repeatedly weighed at intervals, when it had been in the scale six hours, and had then lost so much of its heat as to be only blood-warm, was found to be acquiring weight in proportion of seven grains in the space of an hour; but when weighed the day following, at the expiration of 24 hours after the commencement of

the experiment, it had acquired a still further addition of two penny-weights and seventeen grains, which, according to the above progression, it would have required at least nine hours and a half, nay, even a longer time to accomplish, if to these nine hours and a half we add the preceding six, we obtain fifteen hours and a half; a period, long before the expiration of which the mass of iron must have taken the temperature of the surrounding bodies, since the first six of these were sufficient to reduce it from the welding point down to the blood-heat. I will not trespass longer on the time of the Society, but will conclude by observing that metals, which are the only bodies hitherto employed to determine this point, are certainly, from the changes they undergo by the action of heat, very ill adapted to the purpose; and that to arrive at any degree of certainty, it will perhaps be necessary to weigh the body in vacuo, or at least in a vessel so confined, as that any current of air shall be prevented; and, that the beam of the scales shall be formed of materials less liable to expansion by heat, than the materials generally are.

OBSERVATIONS ON BEES.

BY J. HUNTER, F. R. S.

[*Continued from Page 182.*]

Of the Male Bee.

THE male bee is considerably larger than the labourers: he is even larger than the queen, although not so long when she is in her full state with eggs: he is considerably thicker than either, but not long in the same proportion: he does not terminate at the anus in so sharp a point; and the opening between the two last scales of the back and belly is larger, and more under the belly, than in the female. His proboscis is much shorter than that of the labouring

bee, which makes me suspect he does not collect his own honey, but takes that which is brought home by the others; especially as we never find the males abroad on flowers, &c. only flying about the hives in hot weather, as if taking an airing; and when we find that the male of the humble bee, which collects its own food, has as long a proboscis, or tongue, as the female, I think it is from all these facts reasonable to suppose, the male of the common bee feeds at home. He has no sting.

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Observations on Bees.

The males, I believe, are later in being bred than the labouring bee. As they are only produced to go off with a hive, they are not so early brought forth; for in the month of April I killed a hive, in which I found maggots and chrysalises, but did not find any males among the latter: the maggots are too young for such investigation; but about the 20th of May we observed males: they are all very much of the same size. In the month of August, probably about the latter end, we may suppose they impregnate the queen for the next year, and about the latter end of the same month, and beginning of September, they are dying, but seem to be hastened to their end by the labourers. In 1791, as early as the 19th of June, I saw the labourers killing the males of a hive, or rather of a swarm, that had not yet swarmed, but was hanging out; this however, was out of the common course. They appear to be sensible of their fate, for they hurry in and out of the hive as quick as possible, seemingly with a view to avoid the labourers; and we find them attacked by the labourers, who pinch them with their forceps, and when they are so hurt, and fatigued with attempts to make their escape, as not to be able to fly, they are thrown over on the ground, and left to die. That this is the fate of every male bee is easily ascertained, by examining every bee in the hive when killed for the honey, which is after this season; no male being then found in it. Bonnet supposes them starved to death, as he never saw wounds on them. In the course of a winter I have killed several hives, some as late as April, and in such a way as to preserve every bee, and after examining every one entirely, I never perceived one male of any kind; although it has been asserted there are two sizes of males, and that the small are preserved through the winter to impregnate the queen.

Of the Labouring Bee.

This class, for we cannot call it either sex, or species, is the largest in number of the whole community: there are thousands of them to one queen, and probably some hundreds to each male, as we shall see by and by. It is to be supposed they are the only bees which construct the whole hive, and that the queen has no other business but to lay the eggs: they are the only bees that bring in materials; the only ones we observe busy abroad; and, indeed, the idea of any other is ridiculous, when we consider the disproportion in numbers, as well as the employment of the others, while the working bee has nothing to take off its attention to the business of the family. They are smaller than either the queen or the males: not all of equal size, although the difference is not very great.

The queen and the working bees are so much alike, that the latter would seem to be females on a different scale: however, this difference is not so observable in the beginning of winter as in the spring, when the queen is full of eggs. They are all females in construction, having the female parts, which are extremely small, and would be easily overlooked by a person not very well acquainted with the parts in the queen: this has been observed by Mr. Riem; indeed, one might suppose that they were only young queens, and that they became queens after a certain age; but this is not the case. They all have stings, which is another thing that makes them similar to the queen. From their being furnished with an instrument of defence and offence, they are endowed with such powers of mind as to use it, their minds being extremely irritable; so much so, that they make an attack when not meddled with, simply upon suspicion, and when they do attack, they always sting; and yet, from the circumstance of their not being able to disengage

Observations on Bees.

disengage the sting, one should suppose they would be more cautious in striking with it. When they attack one another, they seldom use it, only their pincers: yet I saw two bees engaged, and one stung the other in the mouth, or thereabouts, and the sting was drawn from the body to which it belonged, and the one who was stung ran very quickly about with it; but I could not catch that bee, to observe how the sting was situated.

As they are the collectors of honey, much more than what is for their own use, either immediately, or in future, their tongue is proportionably fitted for that purpose: it is considerably longer than that of either the queen or the male, which fits them to take up the honey from the hollow parts of flowers, of considerable depth. The mechanism is very curious, as will be explained further on.

The number of labourers in a hive varies very considerably.

In one hive that I killed, there were - - - - -	3338
In another - - - - -	4472
In one that died, there were -	2432
That I might guess at the number of bees from a given bulk, I counted what number an alehouse pint held, when wet, and found it contained - - - - -	
	2160
Therefore, as some swarms will fill two quarts, such must consist of near - - - - -	
	9000

Of the Parts concerned in the Nourishment of the Bee.

Animals who only swallow food for themselves, or whose alimentary organs are fitted wholly for their own nourishment, have them adapted to that use only; but in many, these organs are common for more purposes, as in the pigeon, and likewise in the bee. In this last, some of the parts are used as a temporary reservoir, holding both that which is for the immediate

nourishment of the animal, and also that which is to be preserved for a future day, in the cells formerly described; this last portion is therefore thrown up again, or regurgitated. As it is the labourers alone in the common bee that are so employed, we might conceive this reservoir would belong only to them; but both the queen and males, both in the common and humble bee, have it, as also, I believe, every one of the bee tribe.

As the bee is a remarkable instance of regurgitation, it is necessary the structure of the parts concerned in this operation, and which are also connected with digestion, should be well considered. Ruminating animals may be reckoned regurgitating animals, but in them it is for the purpose of digestion entirely in themselves. But many birds may be called regurgitating animals, and in them it is for the purpose of feeding their young. Crows fill their fauces, making a kind of craw, out of which they throw back the food when they feed their young: but the most remarkable is the dove tribe, who first fill their craw, and then throw it up into the beak of their young. The bee has this power to a remarkable degree, not, however, for the purpose of feeding the young, but it is the mode of depositing their store, when brought home.

In none of the above-mentioned regurgitating animals are the reservoirs containing the food, the immediate organ of digestion; nor does the reservoir for the honey in the bee appear to be its stomach.

The tongue of the bee is the first of the alimentary organs to be considered: it is of a peculiar structure, and is probably the largest tongue of any animal we know, for its size. It may be said to consist of three parts respecting its length, having three articulations. One, its articulation with the head, which is in some measure similar to our larynx, then comes the body of the tongue, which

Observations on Bees.

Each is composed of two parts; one, a kind of base, on which the other, or true tongue, is articulated. The first part is principally a horny substance, in which there is a groove, and it is articulated with the first, or larynx; on the end of this is fixed the true tongue, with its different parts. These two parts of the tongue are as it were inclosed laterally, by two horny scales, one on each side, which are concave on that side next to the tongue; one edge is thicker than the other, and they do not extend so far as the other parts. Each of these scales is composed of two parts, or scales, respecting its length, one articulated with the other: the first of those scales is articulated with the common base, or larynx, at the articulation of the first part of the tongue, and incloses laterally the second part of the tongue, coming as far forwards as the third articulation: on the end of this is articulated the second scale, which continues the hollow groove that incloses the tongue laterally; this terminates in a point. These scales have some hairs on their edge.

On the termination of the second part, is placed the true tongue, having two lateral portions or processes, on each side, one within the other; the external is the largest, and is somewhat similar to the before-mentioned scales. This is composed of four parts, or rather of one large part, on which three smaller are articulated, having motion on themselves. The first, on which the others stand, is articulated at the edges of the tongue, on the basis, or termination of the last described part of the tongue: this has hairs on its edge.

A little further forwards on the edges of the tongue are two small thin processes, so small as hardly to be seen with the naked eye. The middle part of all, of which these lateral parts are only appendages, is the true tongue. It is something longer than any of the before-men-

tioned lateral portions; and is not horny, as the other parts are, but what may be called fleshy, being soft and pliable. It is composed of short sections, which probably are so many short muscles, as in fish; for they are capable of moving it in all directions. The tongue itself is extremely villous, having some very long villi, at the point, which act, I conceive, somewhat like capillary tubes.

This whole apparatus can be folded up, into a very small compass, under the head and neck. The larynx falls back into the neck, which brings the extreme end of the first portion of the tongue within the upper lip, or behind the two teeth; then the whole of the second part which consists of five parts, is bent down upon and under this first part, and the two last scales are also bent down over the whole; so that the true tongue is inclosed laterally by the two second horny scales, and over the whole lie the two first.

The œsophagus, in all this tribe of insects, begins just at the root of the tongue, as in other animals, covered anteriorly by a horny scale, which terminates the head, and which may be called the upper lip, or the roof of the mouth. It passes down through the neck and thorax, and when got into the abdomen, it immediately dilates into a fine transparent bag, which is the immediate receiver of whatever is swallowed. From this the food (whatever it be) is either carried further on into the stomach, to be digested, or is regurgitated for other purposes. To ascertain this in some degree, in living bees, I caught them going out early in the morning, and found this bag quite empty: some time after I caught others returning home and found the bag quite full of honey, and some of it had got into the stomach. Now I suppose that which was in the craw, was for the purpose of regurgitation; and as probably they had fasted during

during the night, part had gone on further for digestion. Whatever time the contents of this reservoir may be retained, we never find them altered, so as to give the idea of digestion having taken place: it is pure honey. From this bag the contents can be moved either way; either downwards to the stomach, for the immediate use of the animal, itself; or back again, to be thrown out as store for future aliment.

The stomach arises from the lower end, and a little on the right side, of this bag. It does not gradually contract into a stomach, nor is the outlet a passage directly out, but in the center of a projection which enters some way into the reservoir, being rather an inverted pylorus, thickest at its most projecting part, with a very small opening in the center, of a peculiar construction. This inward projecting part is easily seen through the coats of the reservoir, especially if full of honey.

The stomach begins immediately on the outside of the reservoir, and the same part which projects into the reservoir, is continued some way into the stomach, but appears to have no particular construction at this end; and therefore it is only fitted to prevent regurgitation into the reservoir, as such would spoil the honey. This construction of parts is well adapted for the purpose; for the end projecting into the reservoir, prevents any honey from getting into the stomach, because it acts there as a valve; therefore whatever is taken in, must be by an action of this vascular part. The stomach has a good deal the appearance of a gut, especially as it seems to come out from a bag. It passes almost directly downwards in the middle of the abdomen. Its inner surface is very much increased, by having either circular valves, somewhat like the *valvula conniventes* in the human jejunum, or spiral folds, as in the intestine of the shark, &c.; these may be seen through the external coats. In this

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part the food undergoes the change. Where the stomach terminates, is not exactly to be ascertained; but it soon begins to throw itself into convulsions, and becomes smaller.

The intestine makes two or three twists upon itself, in which part it is enveloped in the ducts, constituting the liver, and probably the pancreas, and at last passes on straight to the termination of the abdomen. Here it is capable of becoming very large, to serve upon occasion as a reservoir, containing a large quantity of excrement: it then contracts a little, and opens under the posterior edge of the last scale of the back, above the sting in the female and labourers, and the penis in the male.

Of the Senses of Bees.

Bees certainly have the five senses. Sight none can doubt. Feeling they also have; and there is every reason for supposing they have likewise taste, smell, and hearing. Taste we cannot doubt: but of smell we may not have such proofs: yet, from observation, I think they give strong signs of smell. When bees are hungry, as a young swarm in wet weather, and are in a glass hive, so that they can be examined, if we put some honey into the bottom, it will immediately breed a commotion; they all seem to be upon the scent: even if they are weak, and hardly able to crawl, they will throw out their probosces as far as possible to get to it, although the light is very faint. This last appears to arise more from smell than seeing. If some bees are let loose in a bee hive, and do not know from which house they came, they will take their stand upon the outside of some hive, or hives; especially when the evening is coming on: whether this arises from the smell of the hives, or sound, I can hardly judge.

Of the Voice of Bees.

Bees may be said to have a voice. They are certainly capable of forming

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ing several sounds. They give a sound when flying, which they can vary according to circumstances. One accustomed to bees, can immediately tell when a bee makes an attack, by the sound. These are probably made by the wings. They may be seen standing at the door of their hive, with the belly rather raised, and moving their wings, making a noise. But they produce a noise independent of their wings; for if a bee is smeared all over with honey, so as to make the wings stick together, it will be found to make a noise, which is shrill and peevish. To ascertain this further, I held a bee by the legs, with a pair of pincers; and observed it then made the peevish noise, although the wings were perfectly still: I then cut the wings off, and found it made the same noise. I examined it in water, but it then did not produce the noise, till it was very much teased, and then it made the same kind of noise; and I could observe the water, or rather the surface of contact of the water with the air at the mouth of an air-hole at the root of the wing, vibrating. I have observed that they, or some of them, make a noise the evenings before they swarm, which is a kind of ring, or sound of a small trumpet: by comparing it with the notes of the piano forte, it seemed to be the same with the lower A of the treble.

Of the Female Parts.

I may here observe, that insects

differ from most of the classes of animals above them, in having their eggs formed in the ducts along which they pass; not in a cluster on the back, as in some fish (for instance all of the ray kind, or what are called the amphibia), in the bird, and as is supposed in the quadruped; from thence the eggs are taken up, and by the ducts are carried along to their places of destination.

Of the Oviducts.

The female of the common bee, similar to all the females of the bee tribe, has six oviducts on each side, beginning by very small and almost imperceptible threads, as high as the chest: they then form one cord coiled up, or pass very serpentine, and become larger and larger as they approach the anus, owing to the gradual increased size of the eggs in them, which are now more distinct, and give the duct a sort of interrupted appearance, toward the lower end. The six ducts, when full of eggs, make a kind of quadrangle; then all unite into one duct, which enters the duct common to it and the oviducts of the other side. The ducts common to the six oviducts on each side, are extremely tender; so much so, that it is difficult to save them. The duct common to those on both sides may be called the vagina, and it is continued to the anus, or termination of the belly.

[To be concluded in our next.]

AN ILLUSTRATION OF SOME ANCIENT SEA-CHARTS IN THE
LIBRARY OF ST. MARK, AT VENICE.

BY SIG. FORMALIONE.

[Continued from Page 213.]

THE manuscript book of Antique Hydrographical Designs, drawn on parchment by Andrew Bianchi, of Venice, in the year 1436, which is preserved in the library of St. Mark, is formed in small folio. The charts are only

ten in number, though they appear to have been since numbered by another hand for thirteen, beginning the count from three, and the fifth is wanting, if a mistake was not made by the person who wrote the numbers. The ignorance of the

the person who then had the care of it, caused it to be bound in the same manner as other books. The charts being folded and sowed in the middle, are in many different parts eaten by the worms, but not all, nor equally so. The damage is most perceptible in the folds.

The first contains only a star of winds, with two circles, one greater and one lesser, for the reduction of the rhombs of the winds. At the top of the plate we read an observation, from whence we have an idea of the state of the navigation of those times; a table for measuring distances at sea, and the way a vessel makes; and a semicircle, divided into radii, conformable to the winds of the nautical star. At bottom, in the corner, there is also a calculation put down, conformable to the above-mentioned observation or instruction.

The second represents the Black Sea, so much frequented by the old navigators of Italy, and above all the Venetians. They perfectly knew, and perhaps still more than is at this day known by other nations, and even by the Turks and Russians themselves, how far it can be navigated. Was it possible they should be ignorant of the coasts of a sea which had so often been tinged with their blood, and more particularly that of their enemies? This was the theatre where the Venetian valour was equally dreaded and admired, whilst they disputed the dominion with the Genoese.

In fact, the chart of Andrew Bianchi refers undoubtedly to some one prior to his; every thing therein is marked and pointed out with a singular degree of accuracy, and I have my doubts whether he may not in some measure throw new lights on, and in many parts correct the modern charts of this sea, but imperfectly known. Here are seen many rocks and shelves, which in the modern charts are not even noticed. The whole figure and form of the chart is widely different

from that of Ptolomy, and somewhat different also from the modern ones, but particularly those parts of Asia which are very little known to us. The Crimea has here its natural form and figure, as also the sea of Zabach, as far as Azoph or Tona, the emporium of the old Venetian navigators. When I publish it, I shall give a farther account of it, and submit it to be canvassed by the learned.

The third comprehends all the coasts of the eastern parts of the Mediterranean, and the whole of the Archipelago. It is hardly possible to bestow a sufficient degree of applause and admiration on the author, for the attention and diligence he has displayed, in marking all the islands which appear scattered in those seas; not a single one is wanting from Safeno up to the Dardanelles, alias the Streights of Constantinople.

Another part of the Mediterranean is represented in another chart, which gives an extent from Corfu to Toies, and from the island of Sidra, in Africa, up to Venice. All Italy, and its several islands, are here comprehended. The figure is as perfectly preserved, as the smallness of the scale, on which it is drawn, would admit.

Above all, I have observed the singular exactness with which the Adriatic is drawn, where not even a rock is wanting; and its course is infinitely better marked out than in the modern charts, which, to say the truth, are very inaccurate indeed.

The rest of the Mediterranean, more towards the east, where it is hemmed in by Spain, Africa, the Streights of Gibraltar, and the coast of Barbary, Spain, and France, are designed in the fifth chart; but it includes, over and above, a great part of the Atlantic Ocean, where many islands are observable, situated a considerable distance to the east. This is one of those which at present is publishing, and which there-

fore shall by and by be illustrated and explained.

The sixth chart shews the coast of France and Germany, from Bayonne to the extremity of Scotland and Ireland.

The Baltic, the Bothnian Gulph, and the frozen mountains of Norway, Friseland, Iceland, and, from what I can comprehend, also Newfoundland, under the title of *Stock-fish*, are designed in the seventh chart.

This I noticed to be the most imperfect of the whole; the poverty of these northern regions had but few charms for the Venetian navigators. Having no storehouses of rich merchandize, these countries were seldom visited by the Venetian galleys. The chart, therefore, which represents them, is with reason less accurate than the rest, but has, notwithstanding, its value, as it serves to prove that the Venetians of old, were ignorant in nothing which bore the smallest affinity to commerce.

In the eighth is repeated, on a smaller scale, the whole of the Mediterranean, the Black Sea, and part of the ocean as far as the most northern regions.

The ninth is totally different from the preceding hydrographical tables. It is a portrait in miniature, representing the whole hemisphere known to the ancients. This is a piece of paper worth a whole book of geography of the middle century. I give it to the world, because I look upon it as a piece highly instructive, and capable of awakening many ideas, not only on the state of knowledge and geographical systems of those times, but also of the progress of painting and drawing. I have therefore given it every possible attention on my part, that it may make its appearance in strict conformity to the original.

The tenth and last is a map of the world by Ptolemy. After having compared it with every attention possible, I am fully convinced that

there has not been a single correction, and that the author has not, in any one instance, availed himself of his hydrographical knowledge, in order to correct the errors of Ptolemy. From hence I wish not to deduce that Bianchi is the author of the above hydrographical designs; but a simple draughtsman, who must have undoubtedly taken them from some originals of an earlier date. My opinion is, that they are taken from that famous *Carta de Navegar*, which formerly served as a guide for every Venetian navigator. Whereas it would be an error of the first magnitude to suppose that formerly they were unacquainted with the use of such charts, as many have imagined. This sea-chart was the result of all former navigations; the copies which were subsequently made, were corrected from the observation of individuals. So many hints reciprocally communicated, were certainly greatly serviceable in forming the charts of Andrew Bianchi, on those from which they were copied, which I suspect to be prior to the year 1380. My reason for thus hazarding an opinion is, that they do not perfectly give us an idea of the North Seas. Iceland and Friseland are certainly named, but then they are displayed without the least precision or accuracy. Neither Greenland, nor the eastern point of Labrador, are visible, a circumstance rather singular, as these places must have been known to the Venetians in the year 1436, since they were at that time in possession of an account of the voyages of the two Zeni; and also of their chart for navigating those northern seas, which was afterwards printed in the year 1556, viz. many years previous to the pretended discovery of Davis's Streights, and the Streights of Labrador, made by foreign navigators.

This chart, which is engraven on wood, is very rare indeed. I have seen but one copy, and I shall not

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fail to reproduce it in an appendix to the voyages to America, when I shall particularly speak of Friseland, a name which by modern geographers is struck out from the surface of the globe. If these charts were originally composed by Bianchi, why not describe those arctic climes and frozen seas, several years back discovered by the two Zeni? If the draughtsman did not copy them from charts of an earlier date, and if his scientific knowledge reached so far as to enable him originally to frame such hydrographical charts, why did he not avail himself of the excellence of his art for correcting the map of the world by Ptolemy? Why did he not give to Italy and the Adriatic the same figures they have in his hydrographical charts? But if we consider that they comprehend the Canary Islands, Madeira, and the Azores, their date cannot be fixed a great while prior to the year 1348, an æra in which we know that those islands were already discovered, as is proved by Baudrand, who asserts that John, the king of Castile, granted some one of the Canary Islands to John de Betancourt, a gentleman of Normandy. Whatever it be, it is not worthy to be questioned whether these hydrographical charts are the production of the man whose name is affixed to them, or of the date assigned to them, or whether they are copies or originals, they are at least undoubtedly the most ancient charts existing in Europe, after the Peutingeriana plate, and that in the library at Parma, which we know to be of the year 1367; but which, in point of real utility and exactness, must yield the palm to these of Bianchi.

The voyages of Marco Polo prove that the Venetians had a knowledge of the existence of the islands of Sunda, in the India Sea, and of that of Madagascar, in the African Ocean.

"The island of Madagascar," says Marco Polo, "is an island to-

wards the south, distant from Scorfia (Socotora) about 1000 miles. This island is 400 miles in circumference, and elephants teeth form a considerable article of commerce."

Exactness in quantity and distance ought not to be expected; suffice it to know, that about the conclusion of the 14th century, he had already a knowledge of the existence of an African island, of which the Portuguese, two centuries after, asserted to have been discovered by themselves. For the rest, Marco Polo tacks too many legendary tales to the account of his voyages, which he gives with such a degree of frankness, that he deservedly got the surname of *Million*.

"From this island, (speaking of Madagascar) a boar's tusk was carried to the Great Chan, which weighed seventeen pounds. At certain seasons of the year, there are a certain species of birds called *Nichi*, of such a size, that the quills measure twelve yards, or little less. This bird," says this great traveller, "seizes on small elephants, and carries them up into the air, and letting them fall, drops upon them and devours them." Marco Polo does not give the exact dimensions of this singular bird, but I found them in a book written by Fra Mauro, measuring from the point of one wing to the other sixty yards. This was small, when compared with those seen by a Jew Rabbi in Africa, two eggs of which being broken, spread over sixty miles of country. These are tales for children; but the existence of Madagascar was confirmed two centuries after.

It would appear then, that this island should have been described in the charts of 1436; but in fact it is not, nor can it be. Marco Polo did not travel by sea; he does not always speak of things which he has seen, nor is it certain that he ever produced any chart of lands and islands which he had visited; and of this opinion is Ranucius. Some have thought that those which are

are preserved in the Ducal Palace, are about his time, but they are not. They were formed about the time of, and under the direction of Ronustus, and in little or nothing do they agree with the travels of Marco Polo.

Nevertheless, the pretended restoration, which some years ago took place, was a great and irreparable loss. What credit can again be given them, after having sub-

mitted to the retouching of a daring and unexperienced hand? However it be, the hydrographical charts of Andrew Bianchi could never be founded in the extravagant and confused relations of a traveller by land, which charts were intended for the use of navigators alone, in representing the various courses at sea, and the coasts and ports visited and designed by preceding voyagers,
[*To be continued.*]

GALLERY OF PORTRAITS.

NUMBER V.

M. TALLEYRAND PERIGORD, Bishop of Autun, under the Character of AMOENUS.

AMOENUS has those attractive externals, which give an embellishment to virtue. The first instrument of his success has been an excellent understanding. Criticising men with indulgence, and judging of events with sobriety, he has found the golden mean, which constitutes the character of a genuine sage. There is a certain degree of perfection, that exists only in the imagination; and there is a sort of sublimity in desiring to realise it. But these brilliant efforts produce only a temporary approbation; no benefit follows upon their exertion, and the very men, who applauded, learn to despise them. A sound understanding despises every thing gaudy and glittering; acquainted with the limits of human capacity, it does not indulge to the visionary hope, of extending them beyond the bounds, that experience has prescribed and nature has dictated.

Amoenus does not consider a solid reputation as the work of a day. Such an ephemeron, growing at once to a prodigious size, from the moment it has attained its untimely maturity, decays, and falls away, and involves in its fall the fortune and tranquillity of its possessor. Amoenus will succeed in all his designs, because he will watch

the moments that fortune infallibly offers, and not endeavour to impose violence upon her. Every step of his advancement will be accompanied with the display of a new talent; and proceeding from success to success, he will unite in his favour that body of suffrages, which point a man out, as the person, that must necessarily be called to fill the great situations that may become vacant.

Envy, which rarely admits the existence of an untarnished excellence, has replied to these eulogies, that Amoenus wants that energy of character, which bursts through the restraint of obstacles, and without which a man cannot render essential public service. I ask, in the first place, whether we do not deceive ourselves by the words *character* and *individuality*, and whether this energy that excites our admiration, in reality does much for the happiness of the world? Supposing that, in certain critical moments, it has triumphed over intrepidity and resolution; is that always desirable? But I stop myself. Some readers will perhaps imagine, that I found constancy, stability and the tenaciousness of virtue, with violence, enthusiasm and rage. Amoenus gives way to circumstances and prudential considerations; and thinks himself at liberty to offer some sacrifices to peace, without violating the principles that are the

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basis of his morality and his conduct.

He has the advantage of an engaging character, a prepossessing figure, and amiable manners. So many recommendations are calculated to shock and to mortify. What can be more intolerable, than a man, who takes it in his head to unite them with the useful chance of an honourable birth, and the essential qualities of an elevated soul? of consequence we console ourselves by hunting after defects. We find a weakness or a peculiarity, and upon an emergency can metamorphose this into something of greater importance.

What are we to expect from Amoenus in the states general? Nothing, or as good as nothing, if he conform to the imaginary interests of his order; something great and illustrious, if he act from himself, if he penetrate his soul with this great truth, that in the national assembly every member is a citizen. He, who drew up certain articles of instructions, has the vigour necessary to give a decisive weight to his opinion and advice.

It has been charged upon Amoe-

nus as a defect, that he has maintained his adherence to a minister in disgrace.* He never shut his eyes upon failings, which on the contrary he more than once took the opportunity to correct; and he did justice to talents, the loss of which he so much the more deeply regretted, as he was more perfectly acquainted with their energy and extent. It is the incident of every day, that we discover the defects of our friends; we lament them; we counteract them; and when events precipitate their possessors from the throne of favour, we console them, we defend them, and we endeavour to create for them an occasion of reasserting that reputation, which for a moment had been tarnished.

Amoenus understands mankind too well to be the dupe of commendation. If he smile upon the illusions of friendship, he repulses with disgust the misrepresentations of flattery. But this is not the only road that imposture has discovered for itself; and, if Amoenus effected the detection a little too late, he will, however, never forget the lesson of useful experience.

ESSAY ON THE CHARACTER OF DR. JOHNSON.

BY ARTHUR MURPHY, ESQ.

[*Concluded from Page 190.*]

IT is remarkable, that the pomp of diction, which has been objected to Johnson, was first assumed in the Rambler. His Dictionary was going on at the same time, and, in the course of that work, as he grew familiar with technical and scholastic words, he thought that the bulk of his readers were equally learned; or at least would admire the splendour and dignity of the style. And yet it is well known, that he praised in Cowley the ease and unaffected structure of the sentences. Cowley

may be placed at the head of those who cultivated a clear and natural style. Dryden, Tillotson, and Sir William Temple, followed. Addison, Swift, and Pope, with more correctness, carried our language well nigh to perfection. Of Addison, Johnson was used to say, he is the Raphael of essay writers. How he differed so widely from such elegant models is a problem not to be solved, unless it be true that he took an early tincture from the writers of the last century, particularly

* M. de Calonne, ex-controller general of the finances.

larly Sir Thomas Browne. Hence the peculiarities of his style, new combinations, sentences of an unusual structure, and words derived from the learned languages. Determined to discard colloquial barbarisms and licentious idoms, he forgot the elegant simplicity that distinguishes the writings of Addison. He had what Locke calls a round-about view of his subject; and, though he was never tainted, like many modern wits, with the ambition of shining in paradox, he may be fairly called an original thinker. His reading was extensive. He treasured in his mind whatever was worthy of notice, but he added to it from his own meditation. He collected, *quæ reconderet, aut laque promeret*. Addison was not so profound a thinker. He was born to write, converse, and live with ease; and he found an early patron in Lord Somers. He depended, however, more upon a fine taste, than the vigour of his mind. His Latin poetry shews, that he relished, with a just selection, all the refined and delicate beauties of the Roman classics; and when he cultivated his native language, no wonder that he formed that graceful style, which has been so justly admired; simple, yet elegant; adorned, yet never over-wrought; rich in allusion, yet pure and perspicuous; correct, without labour, and, though sometimes deficient in strength, yet always musical. His essays, in general, are on the surface of life; if ever original, it was in pieces of humour. Sir Roger de Coverley, and the Tory Fox-hunter, need not to be mentioned. Johnson had a fund of humour, but he did not know it, nor was he willing to descend to the familiar idiom and the variety of diction which that mode of composition required. He moves in state, and his periods are always harmonious. His Oriental Tales are in the true style of eastern magnificence, and yet none of them are so much admired as the Visions of

Mirza. In matters of criticism, Johnson is never the echo of preceding writers. He thinks and decides for himself. If we except the Essays on the Pleasures of Imagination, Addison cannot be called a philosophical critic. His moral essays are beautiful; but in that province nothing can exceed the Rambler, though Johnson used to say, that the Essay on the burthens of mankind (in the Spectator, No. 558) was the most exquisite he had ever read. Talking of himself, Johnson said, "Topham Beauclerk has wit, and every thing comes from him with ease; but when I say a good thing, I seem to labour." When we compare him with Addison, the contrast is still stronger. Addison lends grace and ornament to truth; Johnson gives it force and energy. Addison make virtue amiable; Johnson represents it as an awful duty. Addison insinuates himself with an air of modesty; Johnson commands like a dictator; but a dictator in his splendid robes, not labouring at the plough. Addison is the Jupiter of Virgil, with placid serenity talking to Venus:

"Vultu, quo cælum tempestatesque serēnat."

Johnson is Jupiter tonans: he darts his lightning, and rolls his thunder, in the cause of virtue and piety. The language seems to fall short of his ideas; he pours along, familiarizing the terms of philosophy, with bold inversions, and sonorous periods; but we may apply to him what Pope has said of Homer: "It is the sentiment that swells and fills out the diction, which rises with it, and forms itself about it; like glass in the furnace, which grows to a greater magnitude, as the breath within is more powerful, and the heat more intense."

The essays written by Johnson in the Adventurer may be called a continuation of the Rambler. The Idler, in order to be consistent with the assumed character, is written with abated vigour, in a style of

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ease and unlaboured elegance. It is the *Odyssey* after the *Iliad*. Intense thinking would not become the Idler. The first number presents a well-drawn portrait of an Idler, and from that character no deviation could be made. Accordingly, Johnson forgets his austere manner, and plays us into sense. He still continues his lectures on human life, but he adverts to common occurrences, and is often content with the topic of the day. An advertisement in the beginning of the first volume informs us, that twelve entire essays were a contribution from different hands. One of these, No. 33, is the journal of a Senior Fellow at Cambridge, but, as Johnson being himself an original thinker, always revolted from servile imitation, he has printed the piece, with an apology, importing that the journal of a citizen in the *Spectator* almost precluded the attempt of any subsequent writer. This account of the Idler may be closed, after observing, that the author's mother being buried on the 23d of January 1759, there is an admirable paper, occasioned by that event, on Saturday the 27th of the same month, No. 41. The reader, if he pleases, may compare it with another fine paper in the *Rambler*, No. 54, on the conviction that rushes on the mind at the bed of a dying friend.

"*Rasselas*," says Sir John Hawkins, "is a specimen of our language scarcely to be paralleled; it is written in a style refined to a degree of immaculate purity, and displays the whole force of turgid eloquence." One cannot but smile at this encomium. *Rasselas* is undoubtedly both elegant and sublime. It is a view of human life, displayed, it must be owned, in gloomy colours. The author's natural melancholy, depressed, at the time, by the approaching dissolution of his mother, darkened the picture. A tale, that should keep curiosity awake by the artifice of unexpected incidents, was not the design of a mind pregnant

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with better things. He, who reads the heads of the chapters, will find, that it is not a course of adventures that invites him forward, but a discussion of interesting questions; Reflections on Human Life; the History of Imlac, the Man of Learning; a Dissertation upon Poetry; the Character of a wise and happy Man, who discourses with energy on the government of the passions, and on a sudden when death deprives him of his daughter, forgets all his maxims of wisdom and the eloquence that adorned them, yielding to the stroke of affliction with all the vehemence of the bitterest anguish. It is by pictures of life, and profound moral reflection, that expectation is engaged and gratified throughout the work. The History of the Mad Astronomer, who imagines that, for five years, he possessed the regulation of the weather, and that the sun passed from tropic to tropic by his direction, represents in striking colours the sad effects of a disordered imagination. It becomes the more affecting, when we recollect that it proceeds from one, who lived in fear of the same dreadful visitation; from one who says emphatically, "Of the uncertainties in our present state, the most dreadful and alarming is the uncertain continuance of reason." The enquiry into the cause of madness, and the dangerous prevalence of imagination, till, in time, some particular train of ideas fixes the attention, and the mind recurs constantly to the favourite conception, is carried on in a strain of acute observation; but it leaves us room to think, that the author was transcribing from his own apprehensions. The discourse on the nature of the soul gives us all that philosophy knows, not without a tincture of superstition. It is remarkable that the vanity of human pursuits was, about the same time, the subject that employed both Johnson and Voltaire; but *Candide* is the work of a lively imagination, and *Rasselas*, with all its splendour of

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eloquence,

eloquence, exhibits a gloomy picture. It should, however, be remembered, that the world has known the weeping as well as the laughing philosopher.

That Johnson was eminently qualified for the office of a commentator on Shakspeare, no man can doubt; but it was an office which he never cordially embraced. The public expected more than he had diligence to perform; and yet his edition has been the ground on which every subsequent commentator has chose to build. One note, for its singularity, may be thought worthy of notice in this place. Hamlet says, For if the sun breed maggots in a dead dog, being a god-kissing carron. In this Warburton discovered the original of evil. Hamlet, he says, breaks off in the middle of the sentence; but the learned commentator knows what he was going to say, and, being unwilling to keep the secret, he goes on in a train of philosophical reasoning that leaves the reader in astonishment. Johnson, with true piety, adopts the fanciful hypothesis, declaring it to be a noble emendation, which almost sets the critic on a level with the author. The general observations at the end of the several plays, and the preface, will be found in Murphy's edition. The former with great elegance and precision, give a summary view of each drama. The preface is a tract of great erudition and philosophical criticism.

Johnson's political pamphlets, whatever was his motive for writing them, whether gratitude for his pension, or the solicitation of men in power, did not support the cause for which they were undertaken. They are written in a style truly harmonious, and with his usual dignity of language. When it is said that he advanced positions repugnant to the common rights of mankind, the virulence of party may be suspected. It is, perhaps, true that in the clamour raised throughout the kingdom Johnson over-heated his mind; but

he was a friend to the rights of man, and he was greatly superior to the littleness of spirit that might incline him to advance what he did not think and firmly believe. In the False Alarm, though many of the most eminent men in the kingdom concurred in petitions to the throne, yet Johnson, having well surveyed the mass of the people, has given, with great humour and no less truth, what may be called, the birth, parentage, and education of a remonstrance. On the subject of Falkland's islands, the fine dissuasive from too hastily involving the world in the calamities of war, must extort applause even from the party that wished, at that time, for scenes of tumult and commotion. It was in the same pamphlet that Johnson offered battle to Junius; a writer, who, by the uncommon elegance of his style, charmed every reader, though his object was to inflame the nation in favour of a faction. Junius fought in the dark; he saw his enemy and had his full blow, while he himself remained safe in obscurity. But let us not, said Johnson, mistake the venom of the shaft for the vigour of the bow. The keen invective which he published on that occasion, promised a paper-war between two combatants, who knew the use of their weapons. A battle between them was as eagerly expected as between Mendoza and Big Ben. But Junius, whatever was his reason, never returned to the field. He laid down his arms, and has, ever since, remained as secret as the man in the mask in Voltaire's History.

The account of his journey to the Hebrides or Western Isles of Scotland, is a model for such as shall hereafter relate their travels. The author did not visit that part of the world in the character of an antiquary, to amuse us with wonders taken from the dark and fabulous ages; nor as a mathematician, to measure a degree, and settle the longitude and latitude of the several islands.

islands. Those who expected such information, expected what was never intended. In every work regard the writer's end. Johnson went to see men and manners, modes of life, and the progress of civilization. His remarks are so artfully blended with the rapidity and elegance of his narrative, that the reader is inclined to wish, as Johnson did with regard to Gray, that to travel, and to tell his travels, had been more of his employment.

As to Johnson's Parliamentary Debates, nothing with propriety can be said in this place.

It will not be useless to mention two more volumes, which may form a proper supplement to this edition. They contain a set of sermons left for publication by John Taylor, LL.D. The Reverend Mr. Hayes, who ushered these discourses into the world, has not given them as the composition of Dr. Taylor. All he could say for his departed friend was, that he left them in silence among his papers. Mr. Hayes knew them to be the production of a superior mind; and the writer of these memoirs owes it to the candour of that elegant scholar, that he is now warranted to give an additional proof of Johnson's ardour in the cause of piety, and every moral duty. The last discourse in the collection was intended to be delivered by Dr. Taylor at the funeral of Johnson's wife; but that reverend gentleman declined the office, because, as he told Mr. Hayes, the praise of the deceased was too much amplified. He, who reads the piece, will find it a beautiful moral lesson, written with temper, and no where overcharged with ambitious ornaments. The rest of the discourses were the fund, which Dr. Taylor, from time to time, carried with him to his pulpit.

We come now to the lives of the poets, a work undertaken at the age of seventy, yet the most brilliant,

and certainly the most popular of all our author's writings. For this performance he needed little preparation. Attentive always to the history of letters, and by his own natural bias fond of Biography, he was the more willing to embrace the proposition of the booksellers. He was versed in the whole body of English poetry, and his rules of criticism were settled with precision. The dissertation, in the *Life of Cowley*, on the metaphysical poets of the last century, has the attraction of novelty as well as sound observation. The writers, who followed Dr. Donne, went in quest of something better than truth and nature. As Sancho says in *Don Quixotte*, they wanted better bread than is made with wheat. They took pains to bewilder themselves, and were ingenious for no other purpose than to err. In Johnson's review of Cowley's works, false wit is detected in all its shapes, and the Gothic taste for glittering conceits, and far-fetched allusions, is exploded; never, it is hoped, to revive again.

An author, who has published his observations on the life and writings of Dr. Johnson, speaking of the lives of the poets, says, "These compositions, abounding in strong and acute remark, and with many fine and even sublime passages, have unquestionably great merit; but if they be regarded merely as containing narrations of the lives, delineations of the characters, and strictures of the several authors, they are far from being always to be depended on." He adds "The characters are sometimes partial, and there is sometimes too much malignity of misrepresentation, to which, perhaps, may be joined no inconsiderable portion of erroneous criticism." The several clauses of this censure deserve to be answered fully, if the limits of this essay would permit.

A VIEW OF THE PROGRESS OF NAVIGATION.

IN SEVERAL ESSAYS.

[Continued from Page 216.]

ESSAY I.—*Of the Egyptian, Phœnician, and Assyrian Navigators.*

OF the Assyrian navigation we have a curious fragment preserved by Herodotus, Clio 194. "Of all that I saw in this country (Assyria), what appeared to me the greatest curiosity were the boats; these were made of skins. They are constructed in Armenia, where the sides of the vessel being formed of willow, are covered externally with skins, and having no distinction of head or stern, are modelled into the shape of a shield. Lining the bottom of these boats with reeds, they take on board their merchandize, and thus commit themselves to the stream. They have two oars, and one man to each; the one pulls, the other pushes from him. These boats are of different sizes, and have one or more asses on board. When they arrive at Babylon, they sell their cargo, and every thing belonging to the boat but the skins; these they lay on their asses to carry back, the rapidity of the stream being so great, as to render their return by water impracticable."

ESSAY II.—*Of the Greeks and Romans.*

Until the expedition of the Argonauts, about 1253 years before Christ, the Greeks were extremely ignorant in the art of navigation. Minos, of whose naval powers many of their writers have boasted, had only a fleet of boats, and was utterly unacquainted with the use of sails, which Dedalus is said to have invented, and by that means to have passed with impunity through the squadron of the Cretan monarch, who beheld him with astonishment, flying as it were on the waves.

Of the many writers who have endeavoured to develop the Argonautic expedition, none has been so successful as Eustathius. He

drew his information from an ancient historian, one Charax. The voyage of the Argonauts, according to that author, was both military and merchantile. Their object was to open the commerce of the Euxene Sea, and by making settlements at convenient distances to secure it to themselves. In order to effect this purpose, a fleet and troops were necessary.

The armament of the Argonauts was, in effect, composed of several vessels, and they planted colonies in several parts of Colchis. This fact is attested by Homer and other writers. The poets, it is true, speak in general only of the ship Argo, because, being admiral of the fleet, the princes that assisted in the enterprise were embarked in her. The other objects of the expedition, not equally interesting to the muse, were left unsung.

It cannot be doubted, however, that the Greeks at a very early period were well acquainted with the nations bordering on the Palus Meotides. Of this fact, the colonies which they planted there, not to mention the fable of Ephigenia, Pylades and Orestes, are an indubitable proof. Theodosia, for instance, an ancient colony of the Milesians, deserted in the time of Adrian, afterwards re-established, long possessed under the name of Casa by the Genoese, who under the Greek emperors carried on there a great trade, and at present in the hands of the Turks. Tanais, founded by the Greeks, on the Cimmerian Bosphorus, a most commercial city, known at present by the name of Asaf, formerly possessed by the Genoese, and at present by the Turks. Olbia and Borysthene, Greek cities, both on the banks of the Borysthene, near its mouth, Panticapium, also

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Capi Phanagoria, and Hermonassa, situated on the Bosphorus, are all Greek colonies.

From the time of the Argonautic expedition, the Greeks seem to have paid a more particular attention to the sea. About thirty-five years after, they assembled against Troy a fleet of 1200 vessels. The construction of these vessels was undoubtedly extremely rude. Their workmen had no other guide than a blind practice. Their vessels had but one mast, which in port they laid along the board, and this mast was traversed by one yard only; but whether the yard carried one sail or many, it is difficult to determine: these sails were made of long leaved shrubs, of skins, or of mats.* It would appear, however, that the sails of the Greeks were generally made of cotton.† Their cables were likewise formed of various articles. Cables of jonc, or marine osier, seem in the heroic ages to have had the preference among the Greeks, which they brought from Egypt, where that plant grows in great abundance.‡ Homer does not tell us whether they had any preparations to fortify their cordage against the injuries of the weather.

They also, like the Phœnicians, had two several constructions of ships; the first were extremely broad and large bellied; § the second, on the contrary, were very long and sharp. But whatever may have been the form of their vessels, they were certainly not very considerable in size. The largest mentioned by Homer, are those of the Beotians, which held, he says, an hundred and twenty men.

With regard to their manner of conducting them, every thing tends to prove the ignorance of the Greeks at that period in the art of navigation. They sailed as much as possible in sight of land; but when

forced, as they must often have been, into the open sea, how they directed their course is unknown. They were ignorant of any method of taking the meridian altitude of the sun. In the night, indeed, they were accustomed to observe the stars, and particularly the Great Bear, the principal guide of the Grecian navigators. The uncertainty, and the dangers of steering their course by a constellation, which indicates with so little precision the north pole, were augmented by the defective manner in which they made their observations. They were taken with the naked eye only.

Still less were they acquainted with sea-charts. How then could they steer with any certainty to their intended port? how avoid the rocks and shoals that lay in their way? What must have been their embarrassment, when overtaken by a tempest, especially in dark and hazy weather, when the stars were clouded from their view! Hence we find, that Homer always brings his subtle hero to land, absolutely ignorant of the very name of the coast on which he finds himself arrived. ||

They were also ignorant, at the period of which I now speak, of several machines that appear to us indispensibly necessary to navigation. In the time of the Argonauts they were unacquainted with the anchor.¶ It is even extremely doubtful whether it was known in the age of Homer; at least the Greek word properly signifying an anchor never once occurs in his poems, nor is there a single allusion to its use. The Greeks, it would appear, made use at that time of large stones instead of anchors. When Ulysses arrived at the road of the Lestrigons, he attached his bark to a rock with cables.**

There is also every reason to believe

* Scheffer, l. ii. c. 5. p. 151.

† Odyss. l. xxi. v. 390 & 391.

‡ Idem. l. vi. v. 119, &c. l. ix. v. 174, &c.

§ Idem. l. ix. v. 174, &c.

¶ Odyss. l. v. v. 258, & l. ii. v. 426.

§ Idem. l. v. v. 259, &c.

¶ Plin. l. xxxvi. sect. 23. p. 741.

** Odyss. l. x. v. 96.

lieve that they were utterly unacquainted with the practice of founding. Homer at least never mentions it; we find nothing elsewhere to contradict the conclusions drawn from his silence. Hence we may easily conceive the dangers to which, in the heroic times, the Grecian navigators were exposed.

With so slender a stock of naval skill, it was impossible they could extend their navigation to any considerable distance. In fact, it was not till six hundred years after the Argonautic expedition, that the Greeks dared to enter into the ocean,* which they had long regarded as a sea to which there was no access. As to the Red Sea, and the Arabian and Persian Gulphs, there they were not seen till the days of Alexander the Great.

The inhabitants of the island of Egina may be regarded as the first of the European Greeks who distinguished themselves by their skill in maritime affairs. By their attention to their marine forces, they rendered in a short time their island the center of the commerce of all Greece. They have even been reckoned in the number of those nations who held for some time the empire of the sea.† But the character they sustained was as short as it was brilliant. Chased from their island by the Athenians, in the time of Pericles, they never afterwards recovered from the blow. Their marine power was annihilated, and their commerce almost extinguished.

After the natives of Egina, we may place the inhabitants of Corinth. Situated between two seas, at the entrance of the Peloponnesus, and in the midst of Greece, the city of Corinth seemed destined by nature to be the emporium of the several nations that inhabited that country. The Corinthians did not neglect to profit by the advantages

of their local situation. Shortly after the destruction of Troy, they fitted out a fleet to extirpate the pirates, who molested their commerce. They are said to have been the first that changed the ancient form of the Grecian vessels. Instead of galleys with one tier only, they constructed ships of three tier of oars; an invention, that ought to have procured them for some time the superiority at sea.

It does not appear, however, that the Corinthians were ever reckoned in the number of those nations that held for a time the empire of that element. The genius of the Corinthians led them rather to commerce than to military enterprise. They neglected nothing to render their city the seat of magnificence and wealth; and Corinth was, beyond doubt, the richest and the most voluptuous city of all Greece.

The Rhodians merited, by their code of maritime laws, the honourable title of legislators of the sea. They were the first who thought of submitting to established regulations the customs of maritime commerce, and the interests of navigation. Those regulations were dictated with so much prudence, that they were adopted by most nations; and the naval laws of the Rhodians were ultimately appealed to in every difference that arose between mariners and merchants. In what age those laws were established is unknown; that they were of high antiquity is certain.‡

But of all the nations of Greece, the Massilians, a Phocæan colony, appear to have cultivated most successfully the science of navigation, and to have enlarged, by their discoveries, the bounds of geographic knowledge. Desirous of participating with the Carthaginians those immense riches which they derived from a most extensive commerce,

* See Herodot. l. iv. n. 152.
l. xii. c. 10.---Euseb. Chron. l. ii. n. 1514,
n. 18, t. 5, p. 19.---Strabo, l. xiv. p. 964.

† Strabo, l. viii. p. 576.---Ælian. Var. Hist.
‡ Cicero pro lege Manili.

the Massilians sent out Euthymenes, with orders to follow the track which Hanno held when he made his voyage of discovery in the south. Pytheas, a man profoundly versed in astronomy and navigation, was at the same time appointed to trace the course of Hamilca to the north. Euthymenes advanced to the southward of the line, and published, on his return, a relation of the curiosities, and of the singular manners and customs of the nations he had met within the course of his discoveries. Pytheas sailed along the coast of Portugal, Spain, Gaul, and Britain, to the most northern extremity; and from thence continuing his course, arrived in six days at Thule, where, in the summer solstice, the sun did not set for twenty-four hours. This some suppose to have been Iceland, others the Shetland islands. The first, however, is the most probable opinion; for though at the Shetland islands (in 60 degrees of latitude) the refraction of the atmosphere is so luminous, as to enable a person to read, write, or transact any other business by day-light for that space of time; yet it is only in the arctic circle, or in 66½ deg. that the sun, during the summer solstice, *does not set*, (as Pytheas asserts) for twenty-four hours.

Pytheas penetrated also to the very farthestmost part of the Baltic, and explored, with great accuracy, those regions whence the Phœnicians fetched their amber, a commodity from which they derived great wealth, and which passed to other nations through their hands alone. From the fragments of Pytheas, preserved in the latter geographers, we are convinced that he had explored with great accuracy the shores of the Baltic, and that he had even made himself acquainted with the neighbouring nations and rivers adjacent.*

Judging of others by their own propensity to fable, the Greeks re-

garded as mere fiction the relations of Pytheas and Euthymenes. They had formerly treated in the same manner the discoveries of Hanno and Hamilca. But time and philosophic investigation have done justice to those celebrated Massilian navigators, and confirmed the veracity of their relations.

But the Greeks, even in the most flourishing state of their affairs, were never equal to the Phœnicians, either in the extensiveness of their commerce, the number and opulence of their colonies and settlements, or in their skill of navigation. The Phœnicians conducted their course with much subtilty of observation by the Little Bear, while the Great Bear was the inaccurate guide of navigation to the uncurious Greeks. There existed in the manners and prejudices of the Grecian people an insuperable obstacle to the progress of commerce and naval improvement.

After the Phœnicians and Greeks, the Romans became sovereigns of the sea, yet not at once, but after a hard struggle with the Carthaginians, then in the height of their power. These people having, by their naval force, made themselves masters of the greatest part of Spain, the coast of Africa, and many ports in the Mediterranean, were intent upon the conquest of Sicily, when the Romans and they first tried their forces, on pretence of protecting their respective allies, but in reality out of a desire for sovereignty. The former, when they made this bold attempt, were unacquainted with naval affairs, and knew not how to build a galley, until one of the Carthaginians, cruising on the coast, fell by accident into their hands, and by that model they built a navy. While the galleys were building, they exercised the seamen in rowing on the dry shore. When this fleet was launched, the ships, as might be supposed, proved unwieldy. The fleets

* Forster's Hist. of Voyages, &c. p. 30, &c.

fleets of those two powers became afterwards very formidable. Anno Romæ 497, the Roman fleet had 140,000 men on board, and that of Carthage 150,000. The Roman power at sea rose on the destruction of that of their enemies, and continued as long as their empire subsisted. We do not find that they applied themselves to new discoveries, or ever exceeded the bounds of which the Phœnicians had before known. Germanicus, in the year 17, went by sea as far north as the Weser and Elbe; and the Roman fleet, under Agricola, circumnavigated Britain, and subdued the Orkneys.

When the Romans became weakened and enervated by their riches and luxury, the barbarians of the north dispossessed them of their territories, and seated themselves in their room. In the third century of the Christian æra we find the Anglo-Saxons making predatory

incursions into Britain. The Vandals ravaged the Roman dominions in 407, sailed as far as Spain, and even passed the sea to Africa.

To the Romans is to be ascribed the invention of the engine called *corvus*, which consisted of a large piece of timber set upright on the prow of the ship, to which was secured a stage of boards, at the end of which were two massive irons, sharp pointed, the whole to be hoisted or lowered by a pulley; at the top of the upright timbers, this engine, when the ships came close together in fight, was let down suddenly, and with its sharp irons grappled the enemy's ship, by which the men obtained a firm stage, on which they could board the ship to which they were opposed.

Of the distinction of the species of galleys called *triremes*, *quadra-* *remes*, and *quinqueremes*, much has been written, but little satisfactory.

[*To be continued.*]

CUSTOMS OF THE MODERN PERSIANS.

BY WILLIAM FRANCKLIN,

Ensign on the Hon. Company's Bengal Establishment.

[*Concluded from Page 193.*]

AT the christening, or rather naming of children, in Persia, the following ceremony is observed: the third or fourth day after the child is born, the friends and relations of the woman who has lain in assemble at her house, attended by music and dancing girls, hired for the occasion; after playing and dancing some time, a Mullah, or priest, is introduced, who taking the child in his arms, demands of the mother what name she chuses the infant should be called by; being told, he begins praying, and after a short time applies his mouth close to the child's ear, and tells him distinctly three times (calling him by name) to remember and be obedient to his father and mother, to venerate his Koran and his prophet,

to abstain from those things which are unlawful, and to practise those things which are good and virtuous. Having repeated the Mahomedan profession of faith, he then redelivers the child to his mother; after which the company are entertained with sweetmeats and other refreshments, a part of which the females present always take care to carry away in their pockets, believing it to be the infallible means of their having offspring themselves. The ceremony of the Sunnet, or circumcision, in Persia, is generally performed during the Chehula, or space of forty days from the birth of the child; as within that period it is less dangerous than at a more advanced age. Some there are, however, who do not undergo the operation un-

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til the expiration of seven or eight years; but it is absolutely necessary that it should take place before the age of fourteen, as after that time it is deemed unlawful: on this occasion the parents of the child invite their relations and friends to an entertainment. The operation is performed after the Jewish ritual, and in the manner practised by the Mussulmen of India.

With great men this ceremony is uncommonly splendid. During my residence at Shirauz, I had an opportunity of being an eye-witness to the rejoicing made by the inhabitants in honour of the son of Jáasar Khàn, who, on the 27th of April, 1787, had the ceremony performed upon him.

On the 20th, great preparations having previously been made, all the bazars in Shirauz were splendidly illuminated, particularly the grand bazar, which was adorned throughout with lustres of party coloured lamps, suspended from the roof about half way down: the shops of the merchants on each side were dressed out in great finery, with silver paper, rich hangings, &c.; the walls on each side, to a considerable height, covered with tapestry, looking-glasses, and many paintings, done in the Persian style, most of them representing the ancient kings of Persia and India, in the different dresses of their respective countries; as well as designs taken from their most admired poets. Bands of music, and dancing women, were constantly performing night and day, throughout the different bazars, on scaffoldings erected for the purpose; and the whole was a scene of festivity for seven days and as many nights. Among several ingenious things observable on this occasion, the sight presented at the Juba Khàna, or the Khàn's arsenal, was most worthy of notice. In the center of this building the armourers had suspended in the air a brass mortar of 800 wt. by some hidden

means, as nothing appeared to support it, either above or below; the only visible thing being a number of coloured bottles sticking to it, as if to keep it buoyant in the atmosphere. I was told, however, that it was effected by means of a wire passed from the roof of the place to the mouth of the mortar; but not being visible to the spectators, it gave it a very ingenious effect. The decorations on this occasion cost the shop-keepers and tradesmen considerable sums, as, besides the expences of the illuminations, they were obliged to make a handsome peishcush, or present, to the Khàn and his son, who also on this occasion gave a grand entertainment in the citadel, to which the principal men in the city were invited; and the whole was concluded by a magnificent display of fireworks.

The funerals of the Persians are conducted in a similar manner to those in other Mahomedan countries. —On the death of a Mussulman, the relations and friends of the deceased being assembled, make loud lamentations over the corpse; after which it is washed and laid out on a bier, and carried to the place of interment without the city walls, attended by a Mullah, or priest, who chaunts passages from the Koràn all the way to the grave. If any Mussulman should chance to meet the corpse during the procession, he is obliged, by the precepts of his religion, to run up to the bier, and offer his assistance in carrying it to the grave, crying out at the same time, *Lâh ilâh ill Lillâh!* There is no god but God. After interment, the relations of the deceased return home, and the women of the family make a mixture of wheat, honey, and spices, which they eat in memory of the deceased, sending a part of it to their friends and acquaintance, that they also may pay him the like honour.—This custom seems to be derived from very great antiquity,

as we read in Homer of sacrifices and libations being frequently made to the memory of departed souls.

The Persians are very strict in respect to the price of blood, or *lex talionis*, this being laid down and authorised as a positive command in the Koràn; it is called *Deiut*. At Shirauz, if a man murders another person, he is obliged to pay a *Deiut*, either in money or goods, to the value of eight hundred piastrès, which is to be received by the relations of the deceased; but if this is not agreed to, and the relations insist upon it (the acceptance being entirely optional), the murderer is to be delivered up to the nearest kindred to the person slain, and is by them put to death: but should it so happen that the murderer escapes, the two families are at perpetual variance, until full satisfaction be made, either by paying the price of blood, as related, or apprehending the murderer and surrendering him, a circumstance often attended with very bloody consequences. There is yet, however, another mode of compromise, and to which, in one instance, I was an eye-witness; which is, the relations of the murderer giving in marriage a daughter, or niece, to the son of the deceased, as the price of blood; and when this is the case, the two families becoming one, the reconciliation is always complete.

The police in Shirauz, as well as all over Persia, is very good. As before observed, at sun-set the gates of the city are shut; no person whatever is permitted either to come in or go out during the night; the keys of the different gates being always sent to the Hakim or Governor, and remaining with him until morning. During the night, three Tiblas or drums, are beaten at three different times; the first at eight o'clock, the second at nine, and the third at half past ten. After the third Tibla has sounded, all persons whatsoever found in the streets by the Daroga, or judge of

the police, or by any of his people, are instantly taken up, and conveyed to a place of confinement, where they are detained until next morning, when they are carried before the Hakim; and if they cannot give a very good account of themselves, are punished, either by the bastinado, or a fine.

Civil matters are all determined by the Cazi, and ecclesiastical ones (particularly divorces) by the Sheikh al Sellaum, or head of the faith: an office answering to that of Mufti in Turkey. Justice is carried on in Persia in a very summary manner; the sentence, whatever it may be, being always put into execution on the spot. Theft is generally punished with the loss of nose and ears; robbing on the road by ripping up the belly of the criminal, in which situation he is exposed upon a gibbet in one of the most public parts of the city, and there left until he expires in torment: a dreadful punishment, but in the end extremely salutary, as the sight deters others from committing the same crime, and renders robberies in Persia very uncommon.

The Persians observe the fast during the month of Ramazàn (the 9th month of the Mahomedan year) with great strictness and severity. About an hour before day-light, they eat a meal which is called *Sèhre*, and from that time until the next evening at sun-set, they neither eat nor drink of any thing whatever. It is even so very rigid, that if in the course of the day the smoke of a Calcan, or the smallest drop of water, reaches their lips, the fast is in consequence deemed broken, and of no avail. From sun-set until the next morning they are allowed to refresh themselves. This fast, when the month Ramazàn falls in the middle of summer, as it sometimes must do (the Mahomedan year being lunar), is extremely severe, especially to those who are obliged by their occupations to go about during the day-time, and is rendered still more so,

so, as there are also several nights during its existence which they are enjoined to spend in prayer. The Persians particularly observe two; the one being that in which their prophet Ali died, from a wound which he received from the hands of an assassin three days before; which night is the 21st of Ramazàn, the day of which is called by the natives Yeòm al Kutul, or the day of murder;—the other is the night of the 23d, in which they affirm that the Koràn was brought down from heaven by the hands of the angel Gabriel, and delivered to their prophet Mahomed; wherefore it is denominated Lailut ul Kudur, or the night of power. The first of these nights the Turks and others of the sect of the Sunnites do not observe, and the latter they keep on the night of the 27th; but both nights are spent by the Persians entirely in prayer; besides which, the most religious men generally allot a part of each day in the month for the purpose of reading the Koràn. From this fast, women under particular circumstances relative to their sex, very old persons, the sick, and children under the age of fourteen, are exempted: every other person is enjoined to keep it, as absolutely necessary to salvation. Travellers also, during this month (when on actual journey), are exempted from observing the fast; but in lieu thereof are obliged; on their return home, to fast an equal number of days in another month; though the Persians say, that one day's fast in the month of Ramazàn is more acceptable to God than all the remainder of the year put together.

The Ide of Ramazàn, or 1st of Shuwaùl, is not observed here as in Turkey, with any particular solemnity.

The 23d of September, which this year happened on the 10th of the Mahomedan month Zu àl Hùj, A. H. 1201, is kept in Persia as a grand festival, and was celebrated at Shirauz with extraordinary re-

joicings; it is called by the Persians Ide Korbàn, or the festival of sacrifice; being the same, they say, as that in which Abraham offered up his son Isaac, whom they call Ismaël. A few days previous to its commencement, each family takes care to purchase a fine fat sheep, which they design for the sacrifice, distinguished by the name of Gosefund Korbàn, or the sheep of sacrifice; this sheep they take great care of, and he must be without spot or blemish, in order to represent the purity of Isaac. The day being come, they adorn the victim with ribands, beads, and other finery; also staining his face, feet, and different parts of his body with the herb Hinna. The neighbours reciprocally visit each other, and exchange the wish of a happy Ide or festival. Their mode of salutation is *Ide Shimâ Mubârik bâshed!* "May your festival be fortunate!" The victim being slain they send the different parts of him as presents to their friends and to the poor. Some, indeed, do not reserve any part for themselves; but every Mussulman is enjoined by his religion to give a part of what he kills that day to the indigent, who generally find means to make a comfortable meal. The day is spent in the utmost festivity. Among those of higher rank, the following ceremonies are observed: the Khàn, or in his absence the Beglerbeg, goes in procession to the place of sacrifice, which is without the city, and is called the Korbàn Gâh. A favourite camel, chosen for the occasion, is led forth, which is dressed out in great finery, and is considered as sacred. On their arrival at the place, the Khàn first strikes a lance into the breast of the animal, and the crowd are permitted to rush in, by which he is presently cut into a thousand pieces; and happy in their estimation is the person who can procure the least portion of him, as they look upon it a great blessing, and an infallible omen of future good fortune. The

procession returns to the city, where a scaffolding is erected before the palace, and the people are entertained with rope-dancing, singers (male and female), tumblers, ram-fighting, and other diversions, until evening.

The 30th of September, being the 17th of Zu àl Hùj, is also observed here as a festival, and is called Ide

Kudeër; or the Festival of Fate, being, according to the Persians, the day in which their prophet Mahomed bequeathed the Caliphate to Ali his son-in-law, nine days before he died; but this is denied by the Turks and others of the sect of the Sunnies, and has been the cause of much animosity and bloodshed.

HISTORICAL ACCOUNT OF ENGLISH MONEY.

[Continued from Page 198.]

SOON after the fatal 30th of January, the House agreed upon a new sort of coin, whereof there were coined crowns, half crowns, shillings, six-pences, two-pences, pence and half-pence. The larger pieces were inscribed, *THE COMMON-WEALTH OF ENGLAND. St. George's cross in a shield, betwixt a palm branch and a laurel. Reverse, the same conjoined to another shield, with a harp for Ireland (vulgarly called the breeches) above which XII. the legend, GOD. WITH. VS. The six-pence has VI. above the shields. The lesser pieces, viz. two-pence and pence, have no inscription, only the initial figures, and the half-penny only the single shield, with the harp on the reverse. There was likewise coined pieces of fine gold, of the same form and inscription as the silver money, xx above the arms. The half of it has x. The six-pence 1651 is, strictly speaking, the first milled money, queen Elizabeth's being only marked on the flat edge; and is a great rarity, as well as the copper farthing, with the cross under a garland, *ENGLANDS. FARTHING. Reverse, FOR. NECESSARY. CHANGE. a harp: but soon after this the power being surrendered to Oliver Cromwell, he took upon him the stile of Protector; his crown piece, which is inimitably performed, and preserved as a choice medal in the cabinets of the curious, being the first milled money that had an inscription upon the rim. It**

hath his head laureat a la Romaine, *OLIVAR. D. G. RP. ANG. SCO. HIB. &c. PRO. Reverse in a shield, crowned with the Imperial crown of England, St. George's cross in the first and fourth quarters; St. Andrew's for Scotland in the second; and the harp for Ireland in the third; and in a scotchean of pretence his paternal coat, viz. a lion rampant, legend PAX. QVÆRITVR. BELLO. 1658. upon the rim, HAS. NISI. PERITVRVS. MIHI. ADIMAT. NEMO. This piece of Oliver's is the most rare, there not having been so many of these coined as of the shillings or half-crowns; and the dye of the crown having the mischance to receive a flaw or crack, the first stroke leaves a mark upon the money, just below the neck; a sure token to distinguish the true crown pieces from the counterfeit. The half-crown is equally beautiful, though not so rare. The shilling is likewise a very fair piece, milled on the edge, and very scarce.*

Anno 1652, there was money coined in New England; on one side a tree, *MASATHVSETS. IN. Reverse, NEW-ENGLAND. AN. DOM. (in the field) 1652 XII. This is octangular; another the same inscription, but a different tree; a third round; a fourth likewise round, but smaller. The six-pence has VI under the year, the three-pence has NEW-ENGLAND. III. under the date. Reverse, MASATHVSETS. Another sort is smaller; the date is the same*

in

in all, that being the only time they ever had the liberty of a mint; so that whatever is done since, is privately, and bears the same date. There was likewise a beautiful shilling of Maryland, of the Lord Baltimore, whose effigies it represents bare-headed, and half face, very well performed, CÆCILIVS. DNS. TERRÆ. MARIE. & CT. Reverse on each side of his arms under a crown XII. with a suitable motto for the plantation, CRESCITE. ET. MULTIPLICAMINI. The bishop of York has a groat of the same mint: there was likewise copper money of the same place, like the former, save VI for XII.

Charles II. The first money that bore the name of this king, was coined at Pontefract castle; round which is inscribed, CAROLVS. SECVNDVS. 1648. On each side the hand in the middle tower is DC. reverse a crown with CR. DUM. SPIRO. SPERO. a crown with CAROLVS II. D. G. MAG. B. F. ET. H. REX. In the field, HANC. DEVS. DEDIT. 1648. Reverse, DC. Above the castle, POST. MORTEM. PATRIS. PRO. FILIO. But this is so exceeding rare, that the governor's son declared, he had heard of, but never seen any, but one.

The current money of king Charles the Second was of three sorts; the hammered, the milled upon the side, and those with the graining or letters upon the edge. Upon the hammered money, which was first used, he is represented with the half face, crown and band, &c. CAROLVS. II. D. G. MAG. BRIT. FR. ET. HIB. REX. Reverse, the arms in one shield (not crowned) with his father's motto, CHRISTO. AUSPICE. REGNO. which is used upon all this sort of money, from the half-crown (which is punched to prevent clipping) to the penny, which was the least piece of silver coined by him or any of his successors.

The shilling is very fair, and already a curiosity: they have a crown the mint mark. Of these there are

two sorts, one with XII behind the head, which the other wants; as also the inner circle, but is much the neatest. The six-pences are like the shillings, but VI instead of XII. The lesser pieces from the groat to the penny, are marked with the initial figures IIII. III. II. I. behind the head, except upon some of the two-pences, which want the figures; and upon the penny, the stile is abbreviated to M. B. FR. ET. H. but the reverse hath every letter, as the larger pieces. There is another sort, that comes nearest the milled money, called cutters, the legend whereof passes quite round the head, which it does not in the following. Of the second sort, milled like queen Elizabeth's upon the broad side only. There are pence, two-pences, three-pences, and groats. The legend in these beginning at the neck, which in the former began at the crown, and have the king's head crowned, the initial figures behind the arms, and legend as the former. This hammered money was the only current coin, till the year 1663, when the pernicious custom of clipping (which indeed had been practised in all reigns more or less) was come to such a height, as appears in the books of one of the tellers of the Exchequer, that the weight of 572 bags, of 100 pounds each, which together should have weighed 221418 ounces, sixteen penny weights, eight grains troy, was found to weigh but 113771 ounces and five penny weights troy, and consequently was, 107647 ounces, eleven penny weights, eight grains too light, although there were some pieces of weight amongst them; so that the money was reduced to less than one half of the intrinsic value: therefore it was absolutely necessary to devise some new method for future coinage, not so liable to this pernicious consequence. Accordingly, by one warrant, dated the fifth of November, 1662, one warrant, dated the eighth of April, 1663, and a third warrant, dated the twenty-fourth of December, 1663, another

another sort, called milled money, was first fabricated to be current in England, which money was coined in this manner.

First, the gold, or silver, is cast out of the melting-pot into long flat bars, which bars are drawn through a mill (wrought by a horse) to produce the just thickness of the several pieces: then with forcible engines, called cutters, which answer exactly to the respective sizes or dimensions of the money to be made, the same pieces are cut out from the flat bar, shaped as aforesaid, (the residue whereof, called *szel*, is melted again) and then every piece is weighed, and made to agree exactly with the intended weights, and afterwards carried to other engines (wrought secretly) which put the letters upon the edges of the rest with a graining. The next thing is the blanching performed, (that is, made white and refulgent by nealing or boiling) and, lastly, every piece is brought to the press, which is called the mill, (wrought by the strength of men) and there receives the impression, which makes it perfect milled money. And this has been found not only the most expeditious way of coining money (for four men, bred and used to it, will do more than twelve with the hammer); but the most effectual to prevent counterfeiting, as well as clipping, both which the hammered money was so liable to, because the tools for resembling the same were cheap, and easily made and procured, and the fabrication thereof may be performed in a little room, and with less cost; so that smiths and other artificers could readily attain thereunto. But the engines for the milled money are many, and very chargeable, not easily to be procured. The makers or users of such engines cannot be concealed without great difficulty; and the milled money itself, being of a much finer print than the other, requires more solemnity, skill, and curious workmanship in its fabrication, and when it is

finished, shews better the true colour of the silver, to distinguish its genuine from its counterfeit pieces; which latter could never be brought to perfection, nor is liable to the clipping practice upon the hammered money, because of its thickness and edging.

Of this complete milled money, anno 1662, is a very fair crown, having a rose under the king's head laureat, from thence vulgarly called the rose crown, CAROLVS. II. DEI. GRA. Reverse, MAG. BR. FRA. ET. HIB. REX. 1662. The arms of the four kingdoms (in four separate shields, says Mr. Thoresby, in his description of this piece) but Franco and England are quartered together in the first and fourth shields, and not borne separately; each shield is crowned with c's interlinked, and St. George's cross radiant in the center, and upon the rim DECVS. ET. TUTAMEN. Another fair crown-piece, of the same year, has CAROLVS. II. DEI. GRATIA. without the rose, in all other respects like the former. The other crown-pieces are not so well struck, but have the year mentioned upon the rim, and bear the arms singly, in four separate shields. To these I may add a piece inimitable, performed by that curious engraver Symon, anno 1663, who, having been deservedly employed in the mint at the Tower, was not willing to be supplanted by foreign competitors; and to shew his art, presented his majesty with this piece, which though it is to be preserved as a choice medal, not inferior to those of the ancients, as to its form, resembles the crown-piece, with this inscription upon the rim: "Thomas Simon most humbly prays your majesty to compare this his trial piece with the Dutch; and if more truly drawn and embossed, more gracefully ordered, or more accurately engraven, to relieve him."

The half-crowns are like the crowns; one other has the year expressed in figures upon the rim, ANNO REGNI. XVIII. All the milled

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milled money has the king's head looking the contrary way from the hammered. The milled shilling is neatly struck, having the c's between the four shields crowned, with the arms single, and inscribed as the crown; upon some is an elephant, upon others the prince's feathers under the head, a third has the scepters and guinea stamped upon the reverse, and a very fair shilling in the last year of his reign. The sixpence is like the shilling. The groat has four c's interlinked, with a rose, thistle, fleur-de-lis, and harp, in the vacancies. The three-pence, two-pence, and penny, have as many c's thereon crowned, and are of the years 1672, 3, 4, 5, having a crown for the mint mark, the inscription as on the larger pieces, but want the crenelling upon the edge, which the six-pence and shilling have.

In this reign private persons had the liberty of coining pennies, half-pence, and farthings, with their own device upon them, for the convenience of trade. This began in 1653. These pieces of cities, towns, or villages, generally expressed the name of the place, and value of the piece on one side, and on the other the arms of the city or town, or some other device, as those of private persons expressed the town or street where they lived, their sign and trade. They were of different sizes and forms, and generally shamefully light, and continued current till the year 1672, when the king's copper half-pence and farthings took place. These exhibit the king's head a-la-Romaine, laureat, CAROLUS. A. CAROLO. Reverse, Britannia, BRITANNIA. with the year in the exergue. There was also another farthing designed, of rare copper, having on the reverse Britannia, QVATVOR. MARIA. VINDICO. Exergue BRITANNIA. These were called by some, the Lord Lucas's farthings, for his noted speech upon that occasion, but called in to please a neighbouring monarch; a half penny, with a ring surrounding it, like the Contruniate medals.

There was also money in Ireland, coined, as is supposed, for half-pence and farthings, for they are of different dimensions; both sizes agree in the figure of the king, with a radiated crown and harp, and the crown of England in a different metal, viz. brass, and FLOREAT. REX. but the reverses different, the larger have St. Patrick in his episcopal habit, with the crozier or staff, preaching to the people. ECCE. GREX. Behind him is a shield with 1111, and 11; the lesser have a church behind the same tutelar saint, who is casting out of the island all venomous beasts with the staff of Jesus. Anno 1680, a patent was granted for the coinage of copper money, by which one pound of copper was to be coined into two shillings and eight-pence: these half-pennies have the king's head looking the contrary way from the English, inscribed CAROLVS. DEI. GRATIA. Reverse, MAG. BR. FR. ET. HIB. REX. a crowned harp. The African half-penny has the elephant on one side, and the London arms on the other, GOD. PRESERVE. LONDON. In the last year of his reign were coined tin farthings, with a small piece of copper in the center, having upon the rim, NUMMORUM. FAMULUS. 1684.

Concerning the indentures in this reign, I find only two mentioned in Mr. Lowndes, one in the twelfth year, whereby both gold and silver were to be coined, as by the second of Charles I. Another in the twenty-second year, whereby a pound of crown gold was to be coined into forty-four pounds ten shillings by tale; to wit, into pieces to run for ten, twenty, forty shillings, or five pounds; and a pound of silver of the old standard, into three pounds two shillings by tale, viz. crowns, half-crowns, shillings, half-shillings, groats, half-sixpences, half-groats, and pence, which species both gold and silver have been continued ever since by his successors.

The gold coins by these indentures.

turcs. CAROLUS. II. D. G. MAG. BRIT. FRAN. ET. HIB. The king's head with a youthful countenance laureat. Reverse, the arms in a single shield, crowned between C. R. FLORENT. CONCORDIA. REGNA. Another has xx. behind the head, in all other respects like the former, but of the money called cutters, on these the legend goes quite round the head, which it does not in another very neat piece; likewise a cutter, smaller than the foregoing, but of equal weight, which some have called the unmilled guinea, the king's head extending to the rim, without the initial figures behind the head, and the titles abbreviated to CAR. D. G. M. BR. FR. ET. HI. REX. Reverse as the former 1662. The five pounds, three pounds, and forty shilling pieces, CAROLUS. II. DEI. GRATIA. The king's head laureat; reverse, the arms of the four kingdoms, single in four separate shields crowned, a scepter in each of the vacancies, with a rose, fleur-de-lis, thistle and harp at the points, and the c's interlinked in the center. MAG. BR. FR. FRA. ET. HIB. REX. 1673; upon the rim, DECUS. ET. TUTAMEN. ANNO. REGNIVICESIMO. QUINTO.

This king was the first that coined guineas and half-guineas, which he did in his twenty-second year, and were ordained to go at the rates of twenty shillings the guinea, and ten shillings the half guinea; though, as Mr. Lowndes observes, they never went for so little. These bore the same impression and inscription as the five pound piece, except the rim, which was milled; a very neat one of these 1672, exactly resembles the five pound piece; a fair one, 1644; a third sort exhibits the head

considerably larger; a fourth has an elephant under the king's head, being of the African gold.

Scotch coins of this reign are the mark, whereof are two sorts; the first sort has the king's bust crowned with laurel, CAROLVS. II. DEI. GRA. Reverse, MAG. BRI. FRA. ET. HIB. REX. 1672. The king's cypher crowned in the vacancies, betwixt the four separate shield of arms, viz. first and third Scotland, second France and England quarterly, third Ireland, in the center of which is XIII. 4. for the value; the half mark of the same form; VI. 8. in the middle. The new sort have the king's head laureat, looking the contrary way from the former, CAROLUS. II. DEI. GRATIA. Reverse, the four opposite shields, with the arms of the four kingdoms interlinked in the center, and thistle in each quarter. SCO. ANG. FR. ET. HIB. REX. 1679. This, though coined after the new money in England, is not milled upon the edge. The noble or half mark has the same legend and impress. The quarter mark has on the reverse St. Andrew's cross, with a crown in the center, with the thistle, rose, fleur-de-lis, and harp, in the quarters. There were also two sorts of Bothwells; the former CR. II. under a crown, CAR. II. D. G. SCOT. ANG. FRA. ET. HIB. R. Reverse, the thistle, NEMO. ME. IMPVNE. LACESIT. The lesser, have the sword and scepter in Saltier under a crown, the reverse and legend on both sides the same, as the former. The first half-penny, called in Scotland *babes*, have the king's head, as upon the new marks; reverse, the thistle crowned, NEMO, &c.

[*To be continued.*]

ON IMAGINATION.

BY THE MARQUIS D'ARGENSON.

THE imagination is a quality of the soul, not only a brilliant but an happy one, for it is more frequently the cause of our happiness,

than of our misery; it presents us with more pleasures than vexations, with more hopes than fears. Men of dull and heavy dispositions, who

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are not affected by any thing, vegetate and pass their lives in a kind of tranquillity, but without pleasure or delight; like animals which see, feel, and taste nothing, but that which is under their eyes, paws, or teeth; but the imagination, which is proper to man, transports us beyond ourselves, and makes us taste future and the most distant pleasures. Let us not be told, that it makes us also foresee evils, pains, and accidents, which will perhaps never arrive: it is seldom that imagination carries us to these panic fears, unless it be deranged by physical causes. The sick man sees dark phantoms, and has melancholy ideas; the man in health has no

dreams but such as are agreeable; and as we are more frequently in a good, than a bad state of health, our natural state is to desire, to hope, and to enjoy. It is true, that the imagination, which gives us some agreeable moments, exposes us, when once we are undeceived, to others which are painful. There is no person who does not wish to preserve his life, his health, and his property; but the imagination represents to us our life, as a thing which ought to be very long; our health established and unchangeable; and our fortune inexhaustible: when the two latter of these illusions cease before the former, we are much to be pitied.

ACCOUNT OF THE BORGHETTO.

WITH A VIEW OF THE SAME.

THE town of Borghetto di San Leonardo stands near the Tiber. In the year 1527, the greater part of it was burned down by the Venetian soldiers, who came to the assistance of Clement VII. then besieged in the castle of St. Angelo.

The view is taken from a public fountain, which lies at the foot of a craggy hill, called also the Borghetto. On coming from Rome,

you enter a ruined town by a gate of ancient structure, and at the foot of the hill you are presented with the beautiful view in the annexed plate. From this town to Narni are still to be seen remains of the Flaminian way, which, on account of the many holes in it, the carriers avoid as much as possible, as also on account of its present ruined state.

DISSERTATION ON THE TARTARS.

Being the fifth Anniversary Discourse delivered to the Society Feb. 21, 1788;

From the Asiatic Researches.

[Continued from Page 201.]

I. **O**UR first enquiry, concerning the languages and letters of the Tartars, presents us with a deplorable void, or with a prospect as barren and dreary as that of their deserts. The Tartars, in general, had no literature (in this point all authorities appear to concur); the Turks had no letters; the Huns, according to Procopius, had not even heard of them; the magnificent

Chengiz, whose empire included an area of near eighty square degrees, could find none of his own Mongals, as the best authors inform us, able to write his dispatches; and Taimúr, a savage of strong natural parts, and passionately fond of hearing histories read to him, could himself neither write nor read. It is true, that Ibnu Arabsháh mentions a set of characters, called

Dilberjin, which were used in Khâtâ: "he had seen them," he says, "and found them to consist of forty-one letters, a distinct symbol being appropriated to each long and short vowel, and to each consonant hard or soft, or otherwise varied in pronunciation:" but Khâtâ was in southern Tartary, on the confines of India; and, from his description of the characters there in use, we cannot but suspect them to have been those of Tibet, which are manifestly Indian, bearing a greater resemblance to those of Bengal than to Divanâgari. The learned and eloquent Arab adds, "that the Tatars of Khâtâ write in the Dilberjin letters all their tales and histories; their journals, poems, and miscellanies; their diplomas, records of state and justice, the laws of Chengiz, their public registers, and their compositions of every species." If this be true, the people of Khâtâ must have been a polished and even a lettered nation; and it may be true, without affecting the general position, that the Tartars were illiterate; but Ibnu Arabshâh was a professed rhetorician, and it is impossible to read the original passage, without full conviction that his object in writing it was to display his power of words in a flowing and modulated period. He says further, that in Jaghatâi, the people of Oïghûr, as he calls them, have a system of fourteen letters only, denominated from themselves Oïghûrî; and those are the characters which the Mongals are supposed, by some authors, to have borrowed. Abûlghâzî tells us only, that Chengiz employed the natives of Eïghûr as excellent penmen, but the Chinese assert that he was forced to employ them, because he had no writers at all among his natural-born subjects; and we are assured by many, that Kublaikhan ordered letters to be invented for his nation by a Tiberian, whom he rewarded with the dignity

of chief Lama. The small number of Eïghûrî letters might induce us to believe, that they were Zend or Pahlavi, which must have been current in that country, when it was governed by the sons of Feridûn; and if the alphabet ascribed to the Eïghurians by M. Des Hautesfrayes be correct, we may safely decide, that in many of its letters it resembles both the Zend and the Syriack, with a remarkable difference in the mode of connecting them; but as we can scarce hope to see a genuine specimen of them, our doubt must remain in regard to their form and origin. The page exhibited by Hyde as Khatâyan writing, is evidently a sort of broken Cûssick; and the fine manuscript at Oxford, from which it was taken, is more probably a Mendeian work on some religious subject, than, as he imagined, a code of Tartarian laws. That very learned man appears to have made a worse mistake in giving us for Mongal characters a page of writing, which has the appearance of Japanese or mutilated Chinese letters.

If the Tartars in general, as we have every reason to believe, had no written memorials, it cannot be thought wonderful, that their languages, like those of America, should have been in perpetual fluctuation, and that more than fifty dialects, as Hyde had been credibly informed, should be spoken between Moscow and China, by the many kindred tribes, or their several branches, which are enumerated by Abûlghâzî. What those dialects are, and whether they really sprang from a common stock, we shall probably learn from Mr. Pallas, and other indefatigable men employed by the Russian Court; and it is from the Russians that we must expect the most accurate information concerning their Asiatick subjects. I persuade myself, that if their enquiries be judiciously made and faithfully reported, the result of them will prove, that all the languages properly Tartarian arose from

from one common source; excepting always the jargons of such wanderers or mountaineers, as, having long been divided from the main body of the nation, must in a course of ages have framed separate idioms for themselves. The only Tartarian language of which I have any knowledge is, the Turkish of Constantinople, which is however, so copious, that whoever shall know it perfectly, will easily understand, as we are assured by intelligent authors, the dialects of Tataristán; and we may collect from Abúlgází, that he would find little difficulty in the Calmac and the Mogul. I will not offend your ears by a dry catalogue of similar words in those different languages; but a careful investigation has convinced me, that as the Indian and Arabian tongues are severally descended from a common parent, so those of Tartary might be traced to one ancient stem, essentially differing from the two others. It appears indeed, from a story told by Abúlgází, that the Viráts and the Mongals could not understand each other; but no more can the Danes and the English, yet their dialects, beyond a doubt, are branches of the same Gothick tree. The dialect of the Moguls, in which some histories of Taimúr and his descendants were originally composed, is called in India, where a learned native set me right when I used another word, Turci; not that it is precisely the same with the Turkish of the Othmánlus, but the two idioms differ, perhaps, less than Swedish and German, or Spanish and Portuguese, and certainly less than Welsh and Irish. In hope of ascertaining this point, I have long searched in vain for the original works ascribed to Taimúr and Báber; but all the Moguls with whom I have conversed in this country, resembles the crow in one of their popular fables, who, having long affected to walk like a pheasant, was unable after all to acquire the gracefulness of that

elegant bird, and in the mean time unlearned his own natural gait: they have not learned the dialect of Persia, but have wholly forgotten that of their ancestors.

A very considerable part of the old Tartarian language, which in Asia would probably have been lost, is happily preserved in Europe; and if the ground-work of the Western Turkish, when separated from the Persian and Arabick, with which it is embellished, be a branch of the lost Oghúzian tongue, I can assert with confidence, that it has not the least resemblance either to Arabick or Sanscrit, and must have been invented by a race of men wholly distinct from the Arabs or Hindus. This fact alone overlets the system of M. Bailly, who considers the Sanscrit, of which he gives in several places a most erroneous account, as a fine monument of his primeval Scythians, the preceptors of mankind, and planters of a sublime philosophy even in India; for he holds it an incontestible truth, that a language which is dead, supposes a nation which is destroyed; and he seems to think such reasoning perfectly decisive of the question, without having recourse to astronomical arguments, or the spirit of ancient institutions: for my part, I desire no better proof than that which the language of the Bráhmans affords, of an immemorial and total difference between the savages of the mountains, as the old Chinese justly called the Tartars, and the studious, placid, contemplative inhabitants of these Indian plains.

II. The geographical reasoning of M. Bailly may, perhaps, be thought equally shallow, if not inconsistent in some degree with itself. "An adoration of the sun and of the fire," says he, "must necessarily have arisen in a cold region; therefore, it must have been foreign to India, Persia, Arabia; therefore it must have been derived from Tartary." No man,

I believe, who has travelled in winter through Bahàr, or has even passed a cold season at Calcutta, within the tropic, can doubt that the solar warmth is often desirable by all, and might have been considered as adorable by the ignorant, in these climates; or that the return of spring deserves all the salutations which it receives from the Persian and Indian poets; not to rely on certain historical evidence, that Antarah, a celebrated warrior and bard, actually perished with cold on a mountain of Arabia. To meet, however, an objection, which might naturally be made to the voluntary settlement, and amazing population, of his primitive race, in the icy regions of the north, he takes refuge in the hypothesis of M. Buffon, who imagines that our whole globe was at first of a white heat, and has been gradually cooling from the poles to the equator; so that the Hyperborean countries had once a delightful temperature, and Siberia itself was even hotter than the climate of our temperate zones, that is, was in too hot a climate, by his first proposition, for the primary worship of the sun. That the temperature of countries has not sustained a change in the lapse of ages, I will by no means insist; but we can hardly reason conclusively from a variation of temperature to the cultivation and diffusion of science. If as many female elephants and tygresses as we now find in Bengal had formerly littered in the Siberian forests, and if their young as the earth cooled, had sought a genial warmth in the climates of the south, it would not follow that other savages, who migrated in the same direction, and on the same account, brought religion and philosophy, language and writing, art and science, into the southern latitudes.

We are told by Abùlghází, that the primitive religion of human creatures, or the pure adoration of One Creator, prevailed in Tartary

during the first generations from Yáfet, but was extinct before the birth of Oghúz, who restored it in his dominions; that, some ages after him, the Mongals and the Turks relapsed into gross idolatry; but that Chengiz was a theist, and, in a conversation with the Muhammedan doctors, admitted their arguments for the being and attributes of the Deity to be unanswerable, while he contested the evidence of their prophet's legation. From old Grecian authorities we learn, that the Mussagetæ worshipped the sun; and the narrative of an embassy from Justin to the Khakán, or emperor, who then resided in a fine vale near the source of the Irtysh, mentions the Tartarian ceremony of purifying the Roman ambassadors, by conducting them between two fires. The Tartars of that age are represented as adorers of the four elements, and believers in an invisible spirit, to whom they sacrificed bulls and rams. Modern travellers relate, that, in the festivals of some Tartarian tribes, they pour a few drops of a consecrated liquor on the statues of their gods; after which an attendant sprinkles a little of what remains three times towards the south in honour of fire, towards the west and east in honour of water and air, and as often towards the north in honour of the earth, which contained the reliques of their deceased ancestors: now all this may be very true, without proving a national affinity between the Tartars and Hindus; for the Arabs adored the planets and the powers of nature; the Arabs had carved images, and made libations on a black stone; the Arabs turned in prayer to different quarters of the heavens; yet we know with certainty, that the Arabs are a distinct race from the Tartars; and we might as well infer, that they were the same people, because they had each his Nomades, or wanderers for pasture; and because the Turcmans, described by Ibnu Arabsháh, and by him called

called Tatars, are like most Arabian tribes, pastoral and war-like, hospitable and generous, wintering and summering on different plains, and rich in herds and flocks, horses and camels; but this agreement in manners proceeds from the similar nature of their several deserts, and their similar choice of a free rambling life, without evincing a community of origin, which they could scarce have had without preserving some remnant at least of a common language.

Many Lamas, we are assured, or priests of Buddha, have been found settled in Siberia; but it can hardly be doubted, that the Lamas had travelled thither from Tibet, whence it is more than probable, that the religion of the Buddha's was imported into southern Chinese Tartary; since we know, that rolls of Tibetan writing has been brought even from the borders of the Caspian. The complexion of Buddha himself, which, according to the Hindus, was between white and ruddy, would perhaps have convinced M. Bailly, had he known the Indian tradition, that the last great legislator and god of the east was a Tartar; but the Chinese consider him as a native of India; the Bráhmins insist, that he was born in a forest near Gayá; and many reasons may lead us to suspect, that his religion was carried from the west and the south to those eastern and northern countries, in which it prevails. On the whole, we meet with few or no traces in Scythia of Indian rites and superstitions, or of that poetical mythology with which the Sanscrit poems are decorated; and we may allow the Tartars to have adored the sun with more reason than any southern people, without admitting them to have been the sole original inventors of that universal folly: we may even doubt the originality of their veneration for the four elements, which forms a principal part of the ritual introduced by Zérátúsh, a native

of Rai in Persia, born in the reign of Gulhasf, whose son Pashúten is believed by the Pársi's to have resided long in Tartary, at a place called Cangidir, where a magnificent palace is said to have been built by the father of Cyrus, and where the Persian prince, who was a zealot in the new faith, would naturally have disseminated its tenets among the neighbouring Tartars.

Of any philosophy, except natural ethicks, which the rudest society requires and experience teaches, we find no more vestiges in Asiatick Tartary and Scythia, than in ancient Arabia; nor would the name of a philosopher and a Scythian have been ever connected if Anacharsis had not visited Athens and Lydia for that instruction which his birth-place could not have afforded him. But Anacharsis was the son of a Grecian woman, who had taught him her language, and he soon learned to despise his own. He was unquestionably a man of a sound understanding and fine parts; and among the lively sayings which gained him the reputation of a wit even in Greece, it is related by Diogenes Laertius, that when an Athenian reproached him with being a Scythian, he answered, "My country is indeed a disgrace to me, but thou art a disgrace to thy country." What his country was in regard to manners and civil duties, we may learn from his fate in it; for when, on his return from Athens, he attempted to reform it by intruding the wise laws of his friend Solon, he was killed in a hunting party with an arrow shot by his own brother, a Scythian chieftain. Such was the philosophy of M. Bailly's Atlantes, the first and most enlightened of nations! We are assured, however, by the learned author of the *Dabistán*, that the Tartars under Chengiz and his descendants were lovers of truth; and would not even preserve their lives by a violation of it. De Guignes ascribes the same veracity,

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the parent of all virtues, to the Huns; and Strabo, who might only mean to lash the Greeks by praising Barbarians as Horace extolled the wandering Scythians, merely to satirize his luxurious countrymen, informs us, that the nations of Scythia deserved the praise due to wisdom, heroic friendship, and justice; and this praise we may readily allow them on his authority, without supposing them to have been the preceptors of mankind.

As to the laws of Zamolxis, concerning whom we know as little as of the Scythian Deucalion, or of Abaris the Hyperborean, and to

whose story even Herodotus gave no credit, I lament, for many reasons, that if ever they existed they have not been preserved: it is certain that a system of laws, called Yâfâc, has been celebrated in Tartary since the time of Chengiz, who is said to have republished them in his empire, as his institutions were afterwards adopted and enforced by Taimûr; but they seem to have been a common or traditionary law, and were probably not reduced into writing till Chengiz had conquered a nation who were able to write.

[To be concluded in our next.]

ON THE CULTIVATION OF WHEAT BY THE DRILL PLOW.*

BY MR. PETER SMITH.

From the Transactions of the Society of Arts, Manufactures, and Commerce.

HAVING heard much said in favour of Cooke's drill and horse hoe, I was determined to make a comparative experiment on a twelve-acre piece, one half of which was drilled, the other half sown broad-cast. In June, 1790, the above piece, a mixed soil or gravelly loam, was ploughed one furrow from a two-years grass layer, and sown with turneps. The turneps being taken by the fly, I converted the whole twelve acres into a fallow for wheat, by twice ploughing, three times harrowing, and once rolling. On the 12th of October, the land was measured and equally divided; on the 14th, began to sow broad-cast under furrow, with the usual quantity of this country, viz. two bushels and a half per acre (our bushel is eight gallons and three quarts measure): on the 15th, finished the broad-cast: the two following days, the six acres intended to be drilled, were ploughed (in order to give both an equal quantity of work) into lands nine

feet six inches wide, a proper width for Cooke's drill, and drilled accordingly, a few days after, with one bushel per acre of the same measure as above. To do the drill justice, I must observe that the young plants suffered very much from the rooks picking the grain out of the drill, which left so thin a plant, that some of my neighbours went so far as to say, I should have no crop: it was also, I believe, injured, one acre in six, by a leading land-ditch stopping, which overflowed that part of the field with water for some time, and being directly across the lands, hindered me from scarifying so soon as I would have done.

During the winter, the broad-cast had by a great deal the best appearance; but in a little time, after the drilled wheat was scarified, which was done the second week in March, it evidently got the lead, being then of a darker green, and more healthy colour. In April the drilled wheat was horse-hoed; at the same time the broad-cast was

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* For this set of experiments the Society of Arts, &c. presented Mr. Smith with a Silver medal and twenty guineas.

hand-hoed; and in May the drilled wheat was hand-hoed, as at that time I had not a drill of my own, nor could I at that time borrow. The drilled now beat the broad-cast much; it tillered well: I told from twenty to thirty stems from a single plant with wonderful ears, containing from ninety to one hundred kernels in one ear. The broad-cast became ripe first; but both were cut at the same time, that is, the same men cut the drilled immediately after it: the broad-cast was carted two days before the drilled; but both were got without any rain, and laid in the same barn, with a layer of drag rakings between them, in order to thresh them separately.

Both crops were threshed by the same men with great exactness. The produce of the six acres drilled, was twenty-five quarters, six bushels; the produce of the broad-cast, twenty-four quarters, one bushel and a half. Produce of the drill per acre, thirty-four bushels, one peck, and four quarts; produce of the broad-cast per acre, thirty-two bushels, one peck: that is, two bushels and four quarts in favour of the drill, which, with one bushel and a half of seed sowed, is three bushels and a half and four quarts, which may be estimated at about twenty shillings per acre, in favour

of the drill. This, though considerable, is but trifling, compared with the benefit the land has received from being scarified and horse-hoed, which was very visible when the crops were cut, the drilled stubble being very clean, and the broad-cast foul.

The expence in the cultivation of the two crops was nearly the same. The drilled wheat was once scarified, and once horse-hoed, at eight-pence per acre each time; also hand-hoed at three shillings and six-pence per acre. The broad-cast was hoed at five shillings per acre. I must here observe, that it is not usual to hand-hoe broad-cast wheat in this part of the country, though practised in some parts; but, in order to be satisfied and to make up my mind about drilling, I determined to run the drill hard, by doing what I could to the broad-cast; and I am decidedly of opinion, that if I had not hoed the broad-cast, and if the drill had not suffered by the rooks, and by being overflowed with water as before-mentioned, the drill would have beat the broad-cast at least one-fourth part; and, as the best proof I can give of my opinion as above, I have drilled all my wheat, viz. forty acres.

ON THE USE OF OAK LEAVES IN TANNING.

BY THE REV. MR. SWAYNE,

From the Same.

KNOWING that the bark of the oak was a chief material in the art of tanning leather, and conceiving that every other part of that tree was fraught with the same astringent principle, through which the bark becomes so efficient in that art; the thought had often occurred, that the leaves might be advantageously applied for the same purpose. Having in my possession a quantity of those leaves, which had

been collected on account of the galls attached to them, I was desirous of ascertaining the proportion of astringent matter contained in them, and of comparing it with that contained in the bark. It was some time before I could think of a method of doing this; and whether the method I at length used was fully adequate to the intention, must be left to the determination of those who have more knowledge in chemistry

chemistry than I can pretend to. The well-known property which this astringent matter possesses, of uniting or striking a black colour, with the calx of iron, suggested to me that its quantity might probably be ascertained, by extracting this matter, through the medium of hot water in which it is known to be soluble, saturating the extract with a known weight of the calx of iron, and afterwards filtering, drying, and weighing it. Supposing martial vitriol to contain iron in a very proper state for this experiment, the first thing I had to do, was, to ascertain the weight of iron in a given weight of vitriol; and this I attempted by the following process: I weighed five pennyweights of vitriol; dissolved it in water; and added a like weight of vegetable fixed alkali, which immediately precipitated the iron: the mixture was then thrown on a paper filtre, the weight of which was noted down; and, after being plentifully elutriated with hot water, the residue was dried and weighed. Its weight, exclusive of the filtre, was two pennyweights thirteen grains. This proportion of iron in martial vitriol, differs from that given by Professor Neumann, from his Analysis (see Lewis's translation of Neumann's Chemistry, Vol. I. p. 278); but it is necessary to mention, that the vitriol which I made use of had been kept in a dry place, uninclosed in a glass vessel, by which it had lost much of its water of crystallization; and this accounts for the difference. At the same time, and from the same parcel of vitriol, I weighed several other portions, for after-

The weight of iron, in a given weight of vitriol, being known, I then attempted to follow the process above suggested; but, upon trial, found that the coloured particles were so minute or so intimately mixed, that they passed with the fluid through the filtre; this I

attributed to the presence of the vitriolic acid, and its close attachment to the coloured particles.— With a view, therefore, to destroy this suspected combination, by presenting to the acid a substance with which it has a nearer affinity, I added some mild salt of tartar, which instantly produced the desired effect, and brought on an entire separation of the coloured mafs. I then went on with my intended experiments, in the following manner.

I took a half-peck measure full of dried oak leaves, well pressed down, from which I had before separated several ounces of mushroom galls, and having put them in a brass kettle, with a sufficient quantity of water, boiled them therein for two hours. The decoction was then poured from the leaves, and fresh water added to them; this was likewise boiled for a considerable time, till it was judged that the water had extracted all the astringent matter: both decoctions were then boiled down, in the same kettle, to one gallon. In a certain measure of this concentrated extract, I dissolved five pennyweights of green vitriol, and afterwards added the like weight of salt of tartar: this mixture was then thrown on a filtre of sinking paper, (the weight of which was three pennyweights); and, after being perfectly elixated with hot water, the residuum was dried and weighed,

	Dwts. Grs.	
The filtre, with its contents,	weighed — — —	6 14
Subtract the weight of the	filtre — — —	3 0
		<hr/> 3 14
Subtract the calx of iron — — —		2 13

There remains of astringent matter — — — 1 1

Two pints of this reduced extract were still farther evaporated to one pint; and a like measure of this was treated as the former.

The

	Dwts.	Grs.
The filtre, with its contents,		
weighed - - - -	7	1
Subtract the filtre, which		
weighed - - - -	2	15
	4	10
Subtract the calx of iron	2	13
Remaind. of astringent matter	1	21

I then obtained from a tanner two pounds of oak bark, which was perfectly dry, and, after cutting it into thin shavings with a plane, boiled it in three portions of water for several hours, till, from the colour as well as the taste of the last decoction, the astringency seemed to be perfectly extracted. These several decoctions were added together, and evaporated to the same quantity as those of the leaves, namely, one gallon. An equal measure of this, as above, produced by the like treatment, a residuum which, with its filtre, Dwts. Grs.

weighed - - - -	7	10
Subtract the filtre, which		
weighed - - - -	2	19
	4	15
Subtract the calx of iron	2	13
Remaind. of astringent matter	2	2

A quart of this reduced extract was further concentrated to a pint, and an equal measure of this was treated as before.

	Dwts.	Grs.
The filtre, with its contents,		
weighed - - - -	9	12
Subtract the filtre, which		
weighed - - - -	2	15
	6	21
Subtract the calx of iron	2	13
Remaind. of astringent matter	4	8

These experiments do not exactly tally; since, in those with the leaves, the amount of astringent matter, in the second experiment, ought to have been double that of the first;

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and, in those with the bark, the astringent matter of the first experiment ought to have been half as much as that of the second. The supposition of a small inaccuracy in the weighing, or a small loss in the process of these experiments, will tend to reconcile them: where the error lay, in the first instance, I cannot pretend to guess. In the first experiment with the bark, the filtre caught fire while it was drying; and although it was extinguished almost immediately, yet there must have been a loss of some grains from it. Notwithstanding the experiments do not perfectly accord, yet I think we may fairly deduce from them, provided the method of trial be not objected to, that half a peck of leaves contain nearly as much astringent matter, as one pound of bark. Oak bark was sold in this neighbourhood, last season, for five guineas a ton. In its marketable state, it is by no means sufficiently dry for preservation; and the tanners are obliged to dry it more perfectly; and, at a considerable trouble and expence, they likewise get it cleaned from much extraneous matter. The loss of weight, from these operations, cannot, I should suppose, be estimated at less than twenty shillings per ton. What I mean is, that, if a ton of bark cost the tanner, in the first purchase, five guineas, the same weight of bark, when properly dried and cleaned, will stand him in six pounds five shillings; for the sake of easier calculation, we will say six pounds. I have heretofore had oak leaves collected for the purpose of making hot-beds for melons (for which they are excellent), at three-pence and four-pence per sack of four bushels, or thirty-two half pecks, which, according to the conclusion above, are equal to thirty-two pounds of bark. Thirty-two pounds of bark, at six pounds per ton, come to one shilling and eight-pence halfpenny and a fraction. If then my premises stand unimpeached, it will follow that the tanner might

might obtain as much astringent matter in leaves, for four-pence, as costs him in bark five times that sum: whether it would equally answer his purpose, remains to be proved. There would be undoubtedly much trouble, and some expence, in drying the leaves, which would be necessary, in order to preserve them; and they would occupy much room. Perhaps for these reasons, the most æconomical plan would be, to obtain a concentrated extract from them, on or near the place where they should be collected, which might be conveyed and afterwards stored in casks. This likewise remains as the subject of experiment; but, before leaves can in any way be legally used by the tanner, it is necessary that the act of parliament be repealed, which confines him to the use of ash and oak bark: this restriction was probably laid, not solely from the belief that

those substances were the most proper for the purpose of tanning leather, but likewise to encourage the planting and nurturing of those valuable timber-trees. Be this as it may, at present it rather operates to their destruction, than preservation or increase; since the high price which oak bark now bears, proves an irresistible temptation with needy proprietors, to cut down their oaks before they arrive at a proper age for timber. Should oak leaves ever come in much request for tanning, this doubtless would prove an antidote to the rage of felling, and an effectual preservative of timber; since no one surely would ever think of felling his oaks prematurely, whilst they yielded him an annual profit by standing.

N.B. The vitriol was in every case sufficient to saturate the astringent matter, and the quantity of salt of tartar sufficient for the acid.

AN ACCOUNT OF THE MAGNETIC MOUNTAIN OF CANNAY.

BY GEORGE DEMPSTER, OF DUNNICHEN, ESQ.

From the Transactions of the Society of Antiquaries of Scotland.

CANNAY is an island of ten or twelve miles in circumference, with an excellent harbour in its bosom. Near this harbour, on a hill of some height, called the Compass Hill, there is a little hole dug, about a foot or two in depth. A compass placed in this hole is instantly disturbed, and in a short time veers about to the eastward, till at last the north point settles itself in a due southerly direction, and remains there. At a very little distance from this hole, perhaps on the very edge of it, the needle recovers its usual position.

This singular circumstance was known when Martin wrote his account of these islands, and is taken notice of by him. He indeed says, the compass then settled at due east, which is also very curious. What increases the singularity of this

alteration in the needle, is a discovery lately made by Hector McNeil, Esq. tacksman of the island. He mentioned the circumstance to us; and Lord Bredalbane, Sir Adam Fergusson, Mr. Isaac Hawkins Brown, and the rest of the company, went to examine the fact. The harbour, on the north side, is formed by a bold rock of basalt, which may be about half a mile below, and to the southward of the Compass Hill, of which this rock is a continuation. We rowed under this rock; and when the boat reached its center, immediately under the rock, and almost touching it, the north point of our compass veered about, and settled at due south and remained there. This experiment was frequently repeated with the same success; but this effect was confined also to a very small

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small part of the rock, which seemed to us directly south from the hole on Compass Hill. At a little distance, on either side, the needle recovered its usual position. His lordship then directed the boat to row with great quickness past the rock, when, upon our crossing the place which had before affected the needle, it was again affected during the passage, though very quick, and recovered soon after passing this point. We could hardly venture to assign any cause for these appearances, but by supposing something magnetical in the rock extending the whole distance from the Compass Hill to the head land at the mouth of the harbour.—If this should prove to be the case, we had no scruple in pronouncing this to be the largest load-

stone as yet discovered in the world.

A part of the rock was broken off, at the very spot where this affection of the needle was observed, and was applied to the compass when removed from the rock; but it seemed to produce no effect upon the needle whatsoever. Also, the compass was carried about the length of the boat from the rock, but in a line with Compass Hill; and it was also placed in the same line on the opposite side of the harbour, at about a quarter of a mile's distance; neither of these experiments produced any effect on the needle.

In this island there are many columnar appearances, not unlike to Staffa; and several, both straight and bent, and every way as regular, which seem also to have, like Staffa, escaped observation till very lately.

ACCOUNT OF THE ISLAND OF CYPRUS.

BY THE ABBE MARITI.

THIS island contained formerly nine kingdoms, tributary to Egypt, and soon after to the Romans. From the emperors of the west it passed to those of the east: but it was taken from them by the Arabs, under the reign of Heraclius. Isaac, a prince of the family of the Comenii, who governed it with the title of duke, being fired with ambition, seized on the whole island, and established himself sovereign of it. The weakness of the empire for a long time favoured the views of the usurper; but in 1191, Richard the First, king of England, deprived him of it, together with his life. Being afterwards sold by this monarch to the Templars, difference of religion caused the inhabitants to take up arms against their new sovereigns; and the knights apprehending that they should not be able to keep peaceable possession of it, delivered it back to Richard, who renounced it in favour of Guy de Lusignan. In 1460, Charlotte, the last heiress of this family, was expelled from

it by James, her natural brother. She married Lewis of Savoy; and on this account the dukes of that country still assume the title of King of Cyprus. After the death of James, Catherine Cornaro, his widow, finding herself without male children, made over this kingdom in 1480 to the republic of Venice. But they did not long enjoy their acquisition: the Turks rendered themselves masters of it in 1570, and every thing concurred to secure their conquest. But how comes it that these people, restless and rebellious under their first sovereigns, submit with so much docility to the yoke of the Ottoman empire? Is it because a despotic government, which falls heaviest on the opulent, and consequently the least numerous part of a nation, is as they say, more favourable to the poorer classes, who form the bulk of the state? There is a cause less remote, the idea of which presents itself to the minds of these unfortunate people. The robust slave raises, and

carries without difficulty, a moderate burden; but if it is greater than his strength can bear, it will soon overpower him; and the unhappy wretch, when once thrown down, must ever after creep and drag himself along, after the manner of animals. Such are the effects of despotism: it crushes man; destroys his noblest faculties; and, while his exertion is confined within the narrow circle of his wants, he at length loses all sense of his own dignity: a sense which, when properly revived, has been at all times, among people kept in a state of slavery, the principle of revolutions, and the signal of liberty. However this may be, Ferdinand I. of Medicis, grand duke of Tuscany, attempted to take Cyprus; and would certainly have succeeded, say the historians, had he been provided with better generals.

This beautiful island is two hundred and twenty miles in length, sixty-five in breadth, and about six hundred in circumference, comprehending the gulphs. A chain of mountains, the highest of which are Olympus, St. Croix, and Buffavent, cross and divide it from east to west.

The largest of its plains is that of Messarea, where the wandering eye loses itself in an extent of seventy-eight miles in length, and thirty in breadth; while a variety of objects add to the pleasure arising from a view of this immense horizon.

There are few rivers or torrents here the beds of which, even in winter, are not entirely dry; and this is owing to the great scarcity of rain. The heavens, as one may say, are of brass; and historians assure us that, in the reign of Constantine, no rain fell in this island for the space of thirty years. It may readily be conceived how much injury a drought of so long continuance must do to population.

There were here formerly a great number of cities, of which nothing at present remains but the names,

and a few ruins. There are some even, for the ancient situation of which it would be in vain to search. Famagusta and Nicosia, are the only places of importance; unless Larnic, where the European merchants have their factory, may be classed in the same rank. Besides these, Cyprus contains seven citadels, which are commanded by the same number of governors.

Cyprus has produced a great many men distinguished by their birth, their virtues, and their knowledge. Strabo does not hesitate to say, that in this respect it is superior to the greater part of the Grecian islands.

Some authors tell us that the air of this island is bad and unhealthy. This prejudice prevents many strangers from remaining in it long enough to make the experiment themselves. But people who have lived here a year have been convinced of the wholesomeness of the air, and of the error of the ancient writers.

Tertian and quartan fevers are, it is true, very common and very obstinate in Cyprus, as well as in all the Levant; but this is not owing to the malignity of the air: besides, it is very easy to avoid them. For ten whole months I was afflicted with an ague; and as my experience may be useful to others, I shall here give a few observations on the subject. I was very soon sensible that I myself gave occasion for those relapses which prolonged it so much. The excessive heat of the climate causes an abundant and continual perspiration. If people in that situation are imprudent enough to expose themselves to the least breath of wind, the pores become shut, and perspiration is stopped, which infallibly brings on a fever. Another cause is, the immoderate use of strong liquors, and certain fruits, particularly cucumbers and melons. Even the inhabitants of the country seldom escape this kind of epidemical disorder, especially in summer;

but

but by slight bleeding, and leaving nature to herself, they are cured without using remedies, and without any other regimen than that of abstaining from fruits. This method, I must confess, would not be sufficient for Europeans; from them this malady requires a little more care. It is attended with considerable danger, and cannot be prevented but by a rigid and strict regimen. Exercise on horseback is a remedy which the Turks and the Greeks employ also with success, at least to guard against those obstructions which are occasioned by this species of fever. The latter, sometimes harassed and worn out with the inflexible obstinacy of the disease, at the moment when the shivering fit is about to come on, take a large glass-full of excellent Cyprus wine; and this agreeable remedy is more efficacious than any other.

Religions are very much diversified in this island: the Turks never carried their tyranny so far as to attempt to render theirs universal. I wish to God that this moderation had always been adopted by sovereigns; it would have saved abundance of human blood, and would not have so often placed between the members of the same nation a greater distance than is to be found between people separated by immense seas, or inaccessible mountains. The greater part of the inhabitants are Greek schismatics. Besides a multitude of Armenians, there are here a great many Maronites, whose religious practices and ceremonies are not much different from those of the Roman catholics. The Latins are far from being so numerous; and consist only of Europeans and the brotherhood of St. Francis, known throughout the Levant under the name of the Fathers of the Holy Land: a name by which I shall always distinguish them in these memoirs.

The Turks here have a mullah, who is in some measure the chief

of the law; the Greeks an archbishop, and three bishops; the Armenians a bishop; the Maronites a high priest; and the Latins two rectors, one for the French, and the other for the Italians. Religious toleration in this island is extended to all nations.

There are very few English here; and it is doubtless for this reason that they have neither a church, a chapel, nor a minister of their religion. Should they happen to multiply, they will probably endeavour to procure all these things.—Here, as elsewhere, it is known that man is by excellence a religious being; and that religion is the strongest bond that attaches a people to their sovereign, by exhibiting him as the representative of the Deity: the policy of government therefore would certainly not suffer the dangerous example to subsist, of a people without worship, in the bosom of an empire, where the importance of religious opinions is every day experienced.

The Greek and Turkish languages here equally prevail, and from this mixture there results a corruption of the two idioms. The Greek, however, in its words, has preserved the purity of the ancient dialect; but the pronunciation of it has been totally changed since the arrival of the Venetians in the island. Commercial people generally speak the Italian language, and a very few of them the French. It is observed that the Orientals learn the Italian much easier than the Europeans.

The Cypriots are, in general, well made: they are tall; have a noble and agreeable air; and in their manner of living they are very sober and temperate. The women have nothing beautiful but their eyes; their features are destitute of delicacy: yet they have always been held in the highest estimation for their charms; and it is from among them that our writers of love-songs select their models: but it must be confessed

confessed that the European ladies have no occasion to be proud of the comparison; for there are few of them remarkable for their beauty. They are pretty tall, of a very amorous disposition, have little taste for industry, and seem much inclined to indolence and voluptuousness. They, for the most part, attain to a good old age; and it is not uncommon to see great-grandmothers become tired of widowhood, and again enter into the bands of Hymen. All the Greeks are fond of pleasure; but the Cypriots give themselves up to it with madness; and the vivacity of this passion, instead of being cooled, appears to revive more and more under the rod of despotism.

The people here clothe themselves in the same manner as the inhabitants of Constantinople. The ladies are distinguished by nothing but their light and lofty head-dresses. This is a very ancient fashion, and has hitherto been preserved in the island. Their dress, according to the Cyprian taste, is much closer than that used by the Turks, and consists of a small vest and petticoat of red cotton cloth. Their robe is of cloth, velvet, or silk: it is a long piece of stuff proceeding from the shoulders, which passes below the arms, and hangs down to the ground. It does not meet before, and leaves that part of the body entirely uncovered. Their shifts are of silk, and are manufactured in the kingdom. They wear breeches, or a kind of drawers; and to half boots of yellow leather are fixed, towards the ankle, sandals, which serve them for shoes. They have no stays; a plain vest of cotton marks out their shape, and preserves the pliability of the body. Over the whole is thrown a very fine shift, or light veil, with which their modesty is not contented, and to which they add one made of some kind of stuff less delicate and transparent. Around their necks they have gold chains, and their arms are

ornamented with jewels and pearls. Their head-dress is an assemblage of beautiful printed muslin handkerchiefs, arranged so as to form something like a helmet; to the extremities of which they affix another handkerchief folded into the shape of a triangle, and suffered to float over the shoulders. This kind of helmet raises them a foot and a half, and gives them a theatrical and gigantic appearance. These pyramidal head-dresses, so fashionable in Cyprus and some parts of Europe, offend both against taste and good sense. The head, of itself, is the master-piece of nature; and I would gladly persuade the fair sex that all these foreign ornaments destroy its effect. It occupies the highest and most conspicuous part in the human figure. Nature has omitted nothing that could embellish the face: she has spread over it a fresh and delicate complexion; and rendered it still more striking by the beautiful enamel of two rows of teeth, disposed with the utmost art. She has made it the seat of smiles and of modesty. The brilliant sense of seeing animates and enlivens the scene. On each side are suspended the organs of hearing; and the least motion in the human body becomes the source of agreeable modulation and enchanting expression. She has given it attitudes, graces, and motions, of which words can convey but an imperfect idea. The hair hangs over it; and, like a light and floating shade, sets off its beauties to admiration. In short she has imprinted on it the seal of perfection; and the head serves, in some measure, as a cupola to the most elegant of her works. To overload it with superfluous ornaments, is to destroy its admirable proportion; and to substitute, in the place of real beauties, childish and ridiculous toys. Among the Cyprian ladies, the greater part of the hair is concealed under these ornaments; they, however, divide it on the forehead,

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and extend it over each temple towards the ears. Behind, they suffer it to fall down in natural ringlets; and those who have a large quantity of it, form it into eight or ten tresses. They are passionately fond of perfumes, especially on the head, which they cover with all kinds of flowers.—The catholic ladies are very coquettish. They are at great pains to display the elegance of their dress; their eyes seem to invite adulation; and the opinion which they form of those around them, is decided by their slowness or readiness to gratify their desire. The Turkish ladies, on the contrary, modest and reserved, at least in appearance, are covered from head to foot with a robe of white cotton. The Cyprian ladies, in general, never appear in public but con-

cealed under a veil, which hides the greater part of their person.

The kingdom of Cyprus was for a long time governed by a bashaw; but when the island began to lose its ancient splendor, its expences became excessive; and the people were so oppressed by taxes, that they complained of this burthen, and begged the Ottoman porte to give them, instead of a bashaw, a muhassil, or simple governor. This request was complied with; but the Cypriots, by changing their master, were not freed from oppression; and being equally harassed under the muhassil, they again complained, and petitioned for a bashaw. All their supplications were however useless; and they continue to groan under a yoke, which they once thought less severe and burthen some.

[To be continued.]

THE ORIGIN OF LITERARY JOURNALS.

From Curiosities of Literature.

IF we abound with a multitude of scribblers, what an infinite number must there be of critics, since, according to the computation of one of the first—

“Ten censure wrong, for one who writes amiss!”

In the last century, it was a consolation, at least, for the unsuccessful writer, that he fell insensibly into oblivion. If he committed the private folly of printing what no one would purchase, he had only to settle the matter with his publisher: he was not arraigned at the public tribunal, as if he had committed a crime of magnitude. But, in those times, the nation was little addicted to the cultivation of letters: the writers were then few, and the readers were not many. When, at length, a taste for literature spread itself through the body of the people, vanity induced the inexperienced and the ignorant to aspire to literary honours. To oppose these inroads into the haunts

of the muses, periodical criticism brandished its formidable weapon; and it was by the fall of others that our greatest geniuses have been taught to rise. Multifarious writing produced multifarious strictures; and if the rays of criticism were not always of the strongest kind, yet so many continually issuing, formed a focus, which has enlightened those whose occupations had otherwise never permitted them to judge on literary compositions.

The origin of so many Literary Journals takes its birth in France. Denis de Sallo, ecclesiastical counsellor in the parliament of Paris, invented the scheme of a work of this kind. On the 30th of May 1665, appeared the first number of his *Journal des Sçavans*. What is remarkable, he published his Essay in the name of the Sieur de Hédonville, who was his footman. One is led to suppose, by this circumstance, that he entertained but a faint hope of its success; or, perhaps

haps, he thought that the scurrility of criticism might be sanctioned by its supposed author. The work, however, met with so favourable a reception, that Sallo had the satisfaction of seeing it, in the next year, imitated throughout Europe; and his Journal, at the same time, translated into various languages. But, as most authors lay themselves too open to the severe critic, the animadversions of Sallo were given with such malignity of wit and asperity of criticism, that the Journal excited loud murmurs, and the most heart-moving complaints possible. Sallo, after having published only his third Journal, felt the irritated wasps of literature thronging so thick about him, that he very gladly abdicated the throne of criticism.

The reign of his successor, Abbé Gallois—intimidated by the fate of Sallo—was of a milder kind. He contented himself with only giving the title of books, accompanied with extracts. Such a conduct was not offensive to their authors, and yet was not unuseful to the public. I do not, however, mean to favour the idea, that this simple manner of noticing books is equal to sound and candid criticism.

On the model of the *Journal des Savans* were formed our Philosophical Transactions; with this difference, however, that they only notice objects of science, such as physics and mathematics. The Journal of Leipzig, entitled *Acta Eruditorum*, appeared in 1682, under the conduct of the erudite Menkenius, professor in the university of that city. The famous Bayle undertook, for Holland, a similar work, in 1684; and his *Nouvelles de la Republique de Lettres* appeared the first of May in that year. This new Journal was every where well received; and deserved to be so, for never were criticisms given with

greater force. He possessed the art of comprising, in short extracts, the justest notion of a book, without adding any thing irrelevant or impertinent. Bayle discontinued this work, in 1687, after having given thirty-six volumes in 12mo. Others continued it to 1710, when it was finally closed. A Mr. de la Roche formed an English Journal, entitled *Memoirs of Literature*, about the commencement of this century, which is well spoken of in the *Bibliothèque Raisonnée*. It was afterwards continued by Mr. Reid, under the title of *The Present State of the Republic of Letters*. He succeeded very well; but, being obliged to make a voyage to China, it interrupted his useful labours. He was succeeded by Messieurs Campbell and Webster; but the last, for reasons of which I am ignorant, being dismissed, it was again resumed by Mr. Campbell. This Journal does by no means rival our modern Reviews. I do not perceive that the criticism is more valuable; and certainly the entertainment is inferior. Our elder Journals seem only to notice a few of the best publications; and this not with great animation of sentiment, or elegance of diction.

Of our modern Journals it becomes me to speak with caution. It is not treading on ashes still glowing with latent fire, as Horace expresses it, but it is rushing through consuming flames. Let it be sufficient, that from their pages I acknowledge to have acquired a rich fund of critical observation; and, if I have been animated by their eulogiums, I ascribe this honour, not so much to the confined abilities nature has bestowed on me, as to their strictures, which have taught me something of the delicacy of taste, and something of the ardour of genius.

REVIEW OF NEW PUBLICATIONS.

BRITISH PUBLICATIONS.

THE HISTORY OF HINDOSTAN,
SANSKRIT AND CLASSICAL, FROM
THE BIRTH OF BRAHMA. 8vo.
London, 1793.

THE first section of this work which we have now before us, contains Indian antiquities, or dissertations on the ancient geographical divisions, the pure system of primeval theology, the grand code of civil laws, the original form of government, and the various and profound literature of Hindostan, which is compared throughout with the religion, laws, government, and literature, of Persia, Egypt, and Greece. This part is intended by the author as introductory to, and illustrative of, the history of Hindostan.

The author of this work is Mr. Thomas Maurice, who in a long preface informs us of his motive for undertaking the work, and of the assistance he has obtained for completing it. The want of such a history has been long lamented, and as the materials lately obtained afford Mr. Maurice ample resources to complete it, we heartily wish him health and success to enable him to accomplish it.

For his account of the ancient geographical division of India, he candidly tells us he is indebted to M. D'Anville, Major Rennel, and Sir William Jones: better guides it was not possible to take. He concludes this part with extracts from that much-admired work, the *Ayen Ackbey*.

The theology of Hindostan follows next. In this Mr. Maurice has shewn his profound researches, and judicious conclusions. He says,

I have both heard and read so many attempts to confute and even to ridicule the assertion here made, that the altars of India were once stained with human blood, that I could wish to place the disputed subject

beyond the possibility of future controversy. No fact can be more certainly demonstrated, if we allow the two best Sanscreeet scholars in Europe, Sir W. Jones and Mr. Wilkins, to be adequate authorities for determining the question. The name of the black goddess, to whom these human sacrifices were offered, was Nareda, or Callee, who is exhibited, in the Indian temples sacred to her worship, with a collar, not composed, like that of the benign deities, of a splendid assemblage of the richest gems, but of golden skulls, descriptive of the dreadful rites in which she took so gloomy a delight, "to her," says Sir W. Jones, "human sacrifices were anciently offered as the Vedas enjoined, but, in the present age, they are absolutely prohibited, as are also the sacrifices of bulls and horses." This observation is accompanied with an engraving of Nareda, in the *Asiatic Researches*, sufficiently savage and picturesque. Both the text of the *Heetopades*, and Mr. Wilkins's explanatory notes, decidedly corroborate this assertion. "That most beautiful if not most ancient collection of apologues in the world" records, under the veil of a fable, an instance of a father's sacrificing his son, to avert a dreadful calamity with which the kingdom of India was threatened by the intended flight of its guardian genius. The cruel goddess had informed him, that the offering up of that son, to the power who presides over nature, should secure the prosperity of the reigning king, and the salvation of the empire. The father relates to his son the dreadful tidings, who cheerfully consents to be sacrificed for the preservation of a great kingdom and its monarch. They approach the altar, and, when they have worshipped the image, "O goddess!" exclaims the sacrificer, "let Soobhraka, our sovereign, be prosperous! and let this victim be accepted! Saying this, he cut off his son's head." The goddess to whom this offering was made, we are informed by Mr. Wilkins, "was Callee, (a name derived from *Cala*, time) and it was to her that human sacrifices were wont to be offered to avert and threaten evil." In another fable, a female observes; "My husband, if he chuses, can sell me to the gods, or give me to the Bramins," which the translator interprets, as referring to the "Narmedha, or human sacrifice, not uncommon in the earlier ages." This angry deity is now propitiated by a sacrifice of kids and young buffaloes; so that at this day the vestige of blood remains.

It has been before remarked, that Mr. Helwell strenuously denies the existence of these

these bloody rites in India; whereas, in fact, his whole religion, in regard to this fable personage, tends in the strongest manner to establish our belief of the general prevalence of these rites in very remote æras. He tells us, that an ancient Pagoda, dedicated to this terrible divinity, stands about three miles south of Calcutta, close to a small brook, which the Bramins believe to have been the original course of the Ganges; that, from her name of Callee, the place itself is called Callee Ghat; that her fast falls on the last day of the moon in September, and that she is worshipped all the night of that day universally; but more particularly at Callee Ghat above mentioned; that different parts of this Gentoo goddess are adored in different places of Hindostan, her eyes at Callee Ghat, her head at Benares, her hand at Bindoobund, &c. that she takes her name from her usual habitation, which is black; and is frequently called the Black Goddess, Callee being the common name for ink. On this fast also, he observes, worship and offerings are paid to the manes of deceased ancestors. The origin of this singular deity is perfectly in unison with her life and history. Arrayed in compleat armour the sprang from the eye of the dreadful war-bred goddess Durga, the vanquisher of demons and giants at the very instant that she was sinking under their united assault; when Callee, joining her extraordinary powers to those of her parent, they renew the combat, and rout their foes with great and undistinguishing slaughter. I cannot refrain from adding in this place, in corroboration of a former remark that, according to Herodotus, the principle and favourite deity of the Scythians was a war divinity, to whom that historian gives the appellation of Mars. To this deity they erected, in every precinct, a vast quadrangular altar, so vast as to cover three stades of land consisting of an immense pile of wood collected into bundles: and upon the top of this altar, they placed a rusty scimitar of iron, deeply crimsoned with the blood of the victims, as an emblem of their savage divinity, and of their no less savage rites. Callee, we see, was born in battle, and from her birth inured to scenes of carnage and death; and it is deserving of notice that the youth, said to have been sacrificed by his father in the fable of the Heetopades, just cited, was of the Katteri, or war-tribe, and makes use of this remarkable expression, "that it was a saying which particularly belonged to that tribe, that on some distinguished occasions, human sacrifices were proper."

This singular circumstance in Indian theology we would not omit, although we find it impossible to

pursue our author through all his various information respecting the Hindoo worship. He makes the following remark.

Mr. Hastings, one of the most early and liberal patrons of Sanscrit literature in India, in a letter to Nathaniel Smith, Esq. one of its most zealous encouragers in England, has remarked how accurately many of the leading principles of the pure unadulterated doctrines of Brahma correspond with those of the Christian system. In the Geeta, indeed, some passages, surprisingly consonant, occur, concerning the sublime nature and attributes of God, as well as concerning the properties and functions of the soul. Thus, where the Deity, in the form of Cressna, addresses Arjun: "I am the creator of all things, and all things proceed from me." "I am the beginning, the middle, and the end, of all things; I am time; I am all-grasping death, and I am the resurrection; I am the mystic figure O M! I am generation and dissolution!" Arjun, in pious extasy, exclaims: "Reverence! reverence! be unto thee a thousand times repeated! Again and again reverence! O thou, who art all in all! infinite in thy power and thy glory! Thou art the Father of all things animate and inanimate! there is none like unto thee!" And again, where Cressna describes the nature of the soul:—"The soul is not a thing of which a man may say it hath been, it is about to be, or is to be hereafter; for, it is a thing without birth, it is incorruptible, eternal, inexhaustible! the weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for, it is indivisible, inconsumable, unalterable!" Sir William Jones has been at the pains of translating four stanzas of the Bhagavat, which, he says, are scrupulously literal, and which I shall take the liberty of transcribing, since they afford not only a striking proof of the sublime notions which the Hindoos entertain concerning the deity, but exhibit a curious specimen of the style in which their sacred books are written. The words, he observes, are believed by the Hindoos to have been pronounced to Brahma by the Supreme Being himself.

"Even I was even at the first, not any other thing; that which exists unperceived, supreme afterwards; I am that which is, and he who must remain am I."

From the pleasure we have received from this volume, which contains only preparatory dissertations, we promise ourselves and the public great information, when Mr. Maurice proceeds with his history.

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THE ENVIRONS OF LONDON: *Being an historical Account of the Towns, Villages, and Hamlets, within twelve Miles of London.* By the Rev. Daniel Lysons, A.M. F.A.S. Vol. I. 4to. London, 1792.

This volume contains the perambulation of Surrey. Our author's plan seems to be, to give a topographical description of all the villages round London, in the same manner as Mr. Pennant's *London*. But our author's chief attention seems to be drawn towards the antiquities of each place; for which purpose he has consulted the records at the Tower, the Augmentation Office and the Rolls, Lambeth library, and the parochial registers. The work is embellished with a variety of plates, no less than twenty-seven, and contains a survey of the following parishes: Addington, Barnes, Battersea, Beddington, Bermondsey, Camberwell, Carshalton, Cheam, Clapham, Croydon, Kew, Kingston upon Thames, Lambeth, Malden, Merton, Mitcham, Morden, Mortlake, Newington Butts, Petersham, Putney, Richmond, Rotherhithe, Streatham, Sutton, Tooting, Wandsworth, and Wimbledon.

The following extract from what he says of the parish of Addington, will shew our readers in what manner the work is conducted.

The name of this parish was anciently written Edintone. I can find nothing satisfactory relative to its etymology; it was probably denominated from some one of its remote possessors. The parish lies within the hundred of Wallington, and is bounded by Croydon, Saundertead, Farleigh, and Chelham, in Surrey; and by West Wickham and Beckenham in Kent. The village is situated about three miles to the east of Croydon, at the foot of a range of hills to which it gives its name. Their extent is about five hundred acres.

On the brow of the hill, towards Addington, is a cluster of tumuli, about 25 in number; they are of very inconsiderable height; one of them is nearly 40 feet in diameter; two others are about half that size; the remainder are very small. The greater part of them appears to have been opened. Salmon says, that some broken

pieces of urns, which had been taken out of them, were, in his time, in the possession of an apothecary at Croydon.

The land at Addington is, for the most part, arable; there is little meadow, but a pretty large proportion of wood and common. The soil is very various; being, in some parts of the parish, gravel; in some, chalk; and in others, a stiff clay.

It appears, by Doomsday Book, that there were two manors in the parish of Addington in the time of William the Conqueror; they were not exactly divided, as Salmon has asserted, though they were each taxed as eight hides; for the land of one manor was four carucates, that of the other, two and a half; the one was valued at 5l. the other at 3l. The former manor had been held by Osward, in the time Edward the Confessor, and was then the property of Albert, a clerk; the latter having belonged to Godric, in the Confessor's reign, was, at the time of the survey, in the possession of Tezelin the cook; they were both held of the king. Tezelin's manor continued in lay hands, and was held by a very singular tenure, as will be mentioned hereafter.

Godric's manor, previously to the reign of Edward I. appears to have been divided into two; one of which was given to the Knights Templars by Walter de Morton, and was held of the Archbishop of Canterbury's manor of Croydon, by an annual rent of thirty-two shillings and one penny. The Templars were abolished by Pope Clement the Fifth, in the year 1311; and in the 17th year of Edward II. an act of parliament passed, by which their possessions in England, among which Addington was included, were transferred to the Knights of St. John of Jerusalem. The other moiety belonged, I know not by what grant, to the monastery of St. Mary Overie; to this manor the advowson of the church was annexed; it was rated at ten shillings. For twelve acres of land, which belonged to this convent in the parish of Addington, they were obliged to keep a lamp burning every night in the church. The mansion-house belonging to this manor is described as having a hall of 35 feet in length, and 28 in breadth; and two solaris, or upper rooms, the one 32 feet by 18, the other 32 feet by 11. At the dissolution of monasteries, both these manors came into the possession of the Leigh family; who, at that time, held the third manor above-mentioned.

The earliest proprietor of this manor, that I find upon record after the Conquest, is Bartholomew Chetnet, or Cheyney, who had two daughters co-heiresses; one of whom married Peter, the grandson of Ailwin, of London, and was buried in Bermondsey abbey; for which privilege her husband gave the monks a rent of fifteen

shillings, issuing out of a house in Addington: the other daughter married William Aguillon, who, in right of his wife, inherited the manor; his son, Sir Robert Aguillon, had a licence to fortify and embattle his manor house at Addington. A spot of ground near the church, being still called the Castle Hill, serves to ascertain the site of this mansion, which, most probably, continued to be the manorial residence till the year 1400, when the manor house, which was pulled down about twelve years ago, (and which was situated at the foot of the hill) was erected, as appears by the following inscription, which was over the door:

In fourteen hundred and none,
Here was neither stick nor stone,
In fourteen hundred and three
The goodly building which you see.

This house was built chiefly of flint, mixed with chalk, and very strongly cemented.

Sir Robert Aguillon was sheriff of Suffex in the reign of Henry the Third; he married Margaret, Countess of the Isle of Wight, by whom he had two daughters; one of whom married Jourdan de Saukvil, ancestor of the Duke of Dorset; the other married Hugh Bardolf, and had for her portion the manor of Addington, which continued in the Bardolf family for two or three generations. William Walcot died seized thereof, in the reign of Richard the Second, having held it for life, by a grant from William Bardolf. In the reign of Henry the Sixth it was the property of William Uvedale, who, for a fine of forty shillings, paid into the exchequer, obtained a licence to alienate it to John Leigh and others, and the heirs of the said John. The descendants of this John Leigh or Leigh obtained a grant of the other manors at the suppression of monasteries, and the whole became united into one; which continued in the possession of the Leigh family till the middle of the present century. Sir John Leigh died in 1737, without male issue. After his death, there was a suit in chancery depending for many years, relating to the right of succession to the Addington estate, which was at length determined in favour of his female heirs, one of whom married John Bennet, Esq. and the other Henry Spencer, Esq. The manor and estate were sold by their sons, Wooley Leigh Bennet, Esq. and Wooley Leigh Spencer, Esq. (about the year 1767) to Barlow Trecothick, Esq. alderman of London, and they are now the property of James Trecothick, Esq. his nephew; who has a handsome modern mansion, situated about half a mile from the church, and nearly in the center of the park; it was begun in 1772, by the late alderman Trecothick, and finished after his death by the present proprietor.

That part of the manor of Addington, which belonged to the Aguillons and Bardolfs, was, and still is, held by a very singular species of grand serjeanty, viz. by the service of presenting a certain dish to the king on the day of his coronation. Of the origin of this service, it seems not an improbable conjecture, that the manor was an appendage to the office of the king's cook, as Richmond, then Shene, anciently was to the office of baker. It is certain that Tezelin, the cook, held it of the Conqueror; being afterwards separated from the office, the nature of the serjeanty might continue, though confined to the service of presenting a dish to the king once in his reign. The service and the dish are variously described in the different records. Bartholomew Cheney is said to have held Addington by the service of finding a cook to dress such victuals in the king's kitchen, as the Seneschall shall order. This was, in fact, only executing the office of cook by deputy; and his son-in-law, William Aguillon, held it by the service of making hastias, as the record expresses it, in the king's kitchen on the day of his coronation, or of finding a person who should make for him a certain pottage, called the Mefs of Gyron; or if seym be added to it, it is called Maupygernon; the seym in another record is called unguentum. Sir Robert Aguillon held it precisely by the same service, and the dish is mentioned by the same name (viz. le Mefs de Gyron) in the pleas of the crown; though Blount has quoted it thence by the name of Dilligrouit, and Aubrey has copied his mistake. Thomas Bardolf, who died seized of Addington in the reign of Edward the Third, held it by the service of making three messes of Maupygernoun at the coronation, one of which he was to present to the king, another to the archbishop of Canterbury, and the third, to whomsoever the king would. The service is still kept up, and a dish of pottage was presented to the present king at his coronation, by Mr. Spencer, as lord of the manor of Addington; but I cannot find that there exists any ancient receipt for the making of it.

A PHILOSOPHICAL AND CRITICAL HISTORY OF THE FINE ARTS, PAINTING, SCULPTURE, AND ARCHITECTURE; with occasional Observations on the Progress of Engraving. In four Parts. By the Rev. Robert Anthony Bromley, B.D. Vol. I. 4to. London, 1793.

This volume opens with a dedication to the king. Dr. Bromley begins his work with considering the great and leading principles, which

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form the higher and more important characters of painting. In this he considers the history of painting as coeval with that of man, and endeavours to prove the advantage of painting over all other modes of writing, particularly in the force of instruction. In these chapters the doctor indulges himself in advancing positions not strictly, we believe, consonant to facts. We shall give an extract, in which we believe his brethren of the church will not readily support, however the *would-be Raphaels* of the present day may be pleased with it.

Turn to the Acts of the Apostles, and you will find Paul preaching at Athens. Make allowance that you read his speech only in the abstract. You read in it the strong and sober reasoning of an enlightened mind, arguing to the professors of reason, and from their own misapplied principles overthrowing idolatry, and confounding its supporters in the philosophic schools. But go to the Vatican, and there behold that great apostle, as the pencil of Raphael has given him, standing up in the Areopagus, firm, bold, and impassioned, surrounded with his epicurean and stoic opponents, in whom is marked all that variety of feelings which would characterize an assembly, of which "some still doubted," and others a little shaken in their prejudices proffered "to hear him again:" then say, in which of those representations the apostle's spirit appears most "stirred within him," and by which of them the spirit of your own mind is most completely affected.

After a long dissertation of upwards of eighty pages on moral, historical, and poetic paintings, he proceeds to shew, that the cultivation of the fine arts are a source of refined polish to the manners. Here, too, the doctor indulges himself in some bold assertions; and being well aware that the introduction of the fine arts unavoidably introduces luxury, our author proceeds to shew that there are two kinds of luxury, one of which he contends is prejudicial, the other not.

Before we quit this part, we shall make some small extracts from the work. By the Mexican paintings, he tells us, *We have a most satisfactory*

proof that the talent of picture-writing was original to mankind in a state of nature. It was a talent enjoyed alike by all. Where the doctor finds proof of this universal talent enjoyed by men in a state of nature, we know not. The Mexicans, the doctor should recollect, were not in a state of nature when the Europeans first became acquainted with them. He cannot, he says, shew how this *natural art* moved forward by symbolical and hieroglyphic characters, then to syllables by signs, and at last reached the wonderful perfection of alphabetic writing, that is not to his present purpose, but only to shew that it is the important voice of nature, and speaking in an uniform tone to the first capacities of mankind.—How the doctor can assign the introduction of an art, unknown even now to a large portion of mankind, to the uniform tone of nature, is what, we confess, we cannot understand.

Our author at last comes to the historic part of his work; he begins with Assyria under Semiramis, and after a long chronological dissertation, takes a view of the stupendous works mentioned by historians, and concludes that *enamel* was known in those days, as we are told that the colours were laid on the bricks before they were burnt. The doctor then traces the progress of the arts over Asia, in India, Persia, Mesopotamia, Phœnicia, and Palestine. In this part of the work the doctor shews great reading and judgment.

He next proceeds to Egypt, all the arts of which country, he says, were derived from Asia. On the sculptures of Egypt he bestows a separate chapter, and another on the architecture, of which he observes—

Those enormous piles became more clumsy still, and more awkward to the sight, as the Egyptians knew not some of the most convenient principles of building. They were entirely ignorant of the art of throwing an arch, or making a vault. We do not find that they even knew how to cut arch-wise the blocks of stone which formed the heads of their doors. These

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were all terminated by a lintel straight and even; or they were cut out of one huge block. It will easily be conceived how shockingly rude and hideous all the openings of their edifices must appear, when thus managed; how completely destitute of every thing that could lighten or brighten the dullness of uniformity must be the face of every elevation. But that ignorance subjected the Egyptians to further proofs of clumsiness. Every beam was formed by large stones resting at each end upon the walls; and the roofs were also constructed in that manner. But as these might have given way in any considerable length, columns became necessary to support them. Thus one immense mass laid the foundation for another; and piles within piles became needful.

If their buildings were thus slovenly and disagreeable in the gross, they were not less so in detail. No rules of proportion, no advantageous disposition, no decided plan, nothing that looked like design, or meaning, or principle in the execution, were ever presented to view. All was dull and spiritless. They knew nothing of the resources furnished by the arts of elegance. They were absolutely ignorant of what belonged to the decoration of an edifice. Columns they had, and capitals; but in a most poor and wretched taste, and whimsical enough. Those capitals were often composed of women's heads, frequently four, dressed very singularly, and put back to back: those heads were moreover crowned with a cube a few feet long, which formed a cornice, and supported the ceiling. Entablatures we find, but of great clumsiness. They affected ornaments, but most ridiculous in their execution, their design, and distribution. On this head indeed their ignorance was extravagant. They were utterly uninformed of what constituted ornament, and of its proper adjustment. Truth was incessantly tortured in it. A tiresome and unvaried monotony ran through it. It was scattered everywhere alike, and with profusion. They had no idea of a just and suitable union of sculpture and architecture. In the whole œconomy of their most superb edifices a barbarous confusion was visible.

In the third book we are led to the consideration of the fine arts in Greece; the doctor contends that they obtained the first knowledge of these arts from Asia and Egypt: he admits that the Greeks made great advances in sculpture, but justly thinks the heroic ages were not favourable to advancement in taste. Why sculpture succeeded in

Greece in preference to painting, the doctor tells us—

It must nevertheless be confessed, that however unworthy an emblematic theology was to detain sculpture always in its trammels, and to shut out the elegant views of nature, it was owing to the influence of that theology, among other circumstances, that sculpture was pushed in Greece not only sooner than painting, but more vigorously for many ages. The variety of ways, in which sculpture was enabled to meet the objects of such a theology in coins, and medals, and statues, and bas-reliefs; the facility with which these were made to enter into all the situations and transactions of society, and to keep alive the principles of which they were the records, gave it a great advantage which could not equally be felt by painting. Besides these, superstition as a passion could not readily find in painting that force and effect of gratification, which no representation can ordinarily bring so home to such a mind as the image that is formed by the sculptor's hand. Perhaps the sublime and the beautiful, which we shall find were not long before they took possession of Grecian zeal, were gratified most completely by that art which gave the human figure in its fine proportions, and in all its finest expressions of character, to their full contemplation. Where nothing of that kind was concerned, the spirit with which architecture was pursued took along with it the pursuit of sculpture as accessory at least to the other, and increased the demand for statues, and bas-reliefs, and all the ornaments of the chisel, which give dignity or grace to structures. Under these impressions we cannot wonder to find the predilections for sculpture so strong, and the perfections of it so highly studied and advanced, as they were in a progress of time among the Greeks. Every city was a school emulous of its exercise: every isle, and every town in that isle, strove to rival every other in the accomplishment of that art. Nor was that zeal confined to any one age of Greece. We do not refer particularly to those periods in which sculpture seemed most proud of its powers, and felt the most cherishing encouragements. The sculptors who followed the age of Pericles, and that of Alexander, seem to have been no less anxious for their art than any that went before them.

The retreat of Xerxes was, our author says, the first epoch of vigour to all the Grecian arts: he traces the progress of painting from that period to the death of Alexander, at which time its highest fame closed.

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The progress of the Grecian arts, during the time of their greatest lustre, he attributes to the patronage given them first by Pericles, and then by Alexander.

Of the architecture of the Greeks, Dr. Bromley speaks highly, and justly.

To do justice (says he) to the extent of Grecian genius, it is not necessary to suppose that in the constitution of the Doric order, which is generally considered as their first, they were perfectly new in every idea, and were led by nothing that had existed before in the architecture of others. The invention was great and original enough, which decided on the principles and proportions that entered into so new and elegant a constitution as that of a regular order. But when we recollect the age that must be given to the temple of Perlepolis, now in ruins, but in its perfect condition when the Greeks were forming their first order; when we look at the columns now standing there, and see the other approaches there made by the mere force of natural idea to all those parts by which an order is embraced; and when we are assured that they derived from the sculptures in that temple some of the emblematic ideas which appeared on their most ancient coins and medals and seals, particularly the "ox with the human head," of which that temple exhibited the oldest example that we know of in the world, and the only example of it in marble: when we look back upon those circumstances, can it be imagined that the Greeks did not find their way to that celebrated structure, or that they did not compare with their own minds whatever was presented to their observations there, as well as those advancements in architecture which were found in Egypt?

Again—

It seems to have been implanted in the Grecian mind, from the moment it became strong, to do nothing but upon the principles of philosophic reason. That people conceived that there was such a thing as truth in nature, according to which they could adjust correctly whatever was connected with proportion; and they rightly sought it in the human frame. In the construction of a great edifice nothing was either more ornamental in itself than the column, or might so properly be embraced for the standard of particular taste and style, or for the index of that relative taste and style which ought to be pursued through the whole of any particular structure. The first thing therefore which they studied to perfect was the column, according to those principles of proportion which the wise

creator of nature had presented to their observations in the noblest living column to be seen in all his workmanship, the frame of man. In that frame the foot is properly the diameter, and therefore it was taken for the diameter or thickness of the column; and calculating at first, though somewhat less correctly, that the height of man was six times the measure of his foot, they made the diameter of their columns a sixth part of their height; or, in other words, they made the columns six times higher than they were thick. Afterwards correcting more properly their first calculation by the idea that the foot of a man was a seventh part of his height, they added a seventh diameter, and made their columns seven times as high as they were thick. It should nevertheless be observed, that the proportion of columns to their height was less in porticos, and other such buildings than in temples, of which we have a particular proof in a Doric portico at Athens, where the columns are only six diameters high.

Having thus gained the diameter, they proceeded in the use of it as they observed the great Creator had proceeded in the human frame, all the parts of which they found concordantly regulated by numerical proportions, and that one part served for a common measure to all the others. They therefore made the diameter a measure, by which more or less multiplied, divided, or subdivided, they arrived at the due proportion of all the other parts of their structure. By this medium, and by no other, are obtained all the measures of the base, the shaft, the neck, the capital, and the several members of the entablature above.

Having treated at large of the fine arts in Greece, he proceeds to take a view of their progress in the Grecian colonies, in Italy, and Sicily. With this book the volume concludes.

The doctor says—

At Tarentum the most brilliant situation in the Italian part of Magna Græcia, and at Syracuse the predominant power of Sicily, our enquiries will be sufficiently satisfied of that exquisite taste and skill which the Grecian genius was capable of bringing forth upon coins. Those were the two great repositories of art which created the greatest notice of the Romans, and first opened their eyes upon those elegant works. If there has been any general superiority in the coins of either, it has been thought to preponderate in favour of the latter. "Beyond those of Syracuse," says the Abbé Winkelman, "no mortal idea can go." Whether Raphael, in the forming

forming of his mind to the sublime from the study of the ancients, ever saw those coins, or not, it is impossible to say: if he had not seen them, certainly there was but a scarcity of beauty before him in that study, as the best statues, Laocoon expected, were not then discovered; and so much the greater must have been the strength of his own mind, so much the more must it have been endowed by nature with a sense of beauty, in its sublimest views, when he was capable of rising so near to a level with the Greeks from so little of their works, which was afforded to his contemplation. He complained indeed of that scarcity of beauty: but that complaint would have been needless on an enlarged acquaintance with the coins of Syracuse, or of Tarentum, or of the other free-states in general. In those coins the forms are above nature, or they are such as nature must be peculiarly assembled to create. In fact, they flowed from the Grecian mind, matured and elevated to that creation, as spontaneously and naturally as every elegance, which the clay receives, proceeds from the hand of the potter.

Although we have taken the liberty to make some not very favourable remarks on the introductory parts of this work, yet with that which is historical we are much better pleased. The author has shewn a great extent of reading, and has succeeded pretty well in combining what he had collected.—Throughout the whole there is a manifest intention to pay court to a certain great personage. The fame of the fine arts, we are told, is wholly the growth of this reign. Is this true? Can any thing brought forth in the present reign in architecture, equal the magnificent designs of a Jones or a Wren? We boldly assert, the architecture of the present day has no claim to equality with them. We also think Dr. Bromley pays no great compliments to his favourite arts, in supposing they stand so much in need of royal patronage. Speaking of the rise of arts in Greece, he says—

And what was the cause, which gave it that extraordinary growth? It was that, without which the fine arts are more imbecil and weak than all the other gifts of man; without which, they are soon overshadowed by the coarsest and humblest of hu-

man inventions; but, with which, they beggar all the lustre that from any other source can ever encircle the human head. It was patronage—settled, systematic patronage—patronage that rises not merely to employ, but to improve—patronage fed by a genuine sense of elegant improvements, as well as by views of glory—the patronage of brilliant minds, possessed of supreme rule, and moving in the decided pursuit of what eternizes the applause of power, and the best glory of a people. Till such a patronage arose, vain were all other admirations, applauses, or encouragements of the arts, although backed by the rich and great, or perhaps by the shew of royal gold. Till such a patronage arose, how did the arts struggle no less than three centuries for a faint existence, and scarcely able to creep towards strength, although they wanted not occasionally the encouragements of individuals, and at all times the applause of all? What could they gain from the casual favour of a Candaules, more than the weight of his money, and the contents of his purse? The picture could make no more proselytes in Greece, let its merit have been what it might; it was gone with the enraptured monarch into Lydia; where his zeal, once roused so high for the works of the pencil, had probably soon subsided, being satisfied with what it had obtained.

A more contemptible picture of the real power of the fine arts, their greatest enemy could not have drawn.

TRAVELS IN INDIA, DURING THE YEARS 1780, 81, 82, AND 83. By William Hodges, R. A. 4to. London, 1793.

Mr. Hodges is well known to the world as an artist; he now appears in other capacities, as a traveller and author, and we do not think his fame will in anywise suffer thereby. We are happy to see him usher his book into the world without a contemptible dedication, but in a manly manner trusts it to the impartial patronage of the public. Mr. Hodges tells us, in his preface, his motives for this publication, which arose from the want of topographical descriptions of this charming country. The work is ornamented with a variety of beautiful engravings, from drawings on the spot by Mr. Hodges, and of the execution of them by the artists

artists he has employed, he justly says, it is unnecessary to speak.

Our author first landed at Madras. The English town here, he says, has a rich and beautiful appearance, the houses being covered with a stucco, called chunam, which is as compact as fine marble, and bears as good a polish. The buildings are handsome, with long colonnades, open porticos, and flat roofs. His description of India, as it first struck him, is highly pleasing.

"The clear, blue, cloudless sky, the polished white buildings, the bright sandy beach, and the dark green sea, present a combination totally new to an Englishman, just arrived, who, accustomed to the sight of rolling masses of clouds floating in a damp atmosphere, cannot but contemplate the difference with delight; and the eye being thus gratified, the mind soon assumes a gay and tranquil habit, analogous to the pleasing objects with which it is surrounded.

"Some time before the ship arrives within anchoring ground, she is hailed by boats filled with people of business, who come in crowds on board. This is the moment in which an European feels the greatest distinction between Asia and his own country. The rustling of fine linen, and the general hum of unusual conversation, present to his mind, for a moment, the idea of an assembly of females. When he ascends the deck, he is struck with long muslin dresses, and black faces, adorned with large ear-rings and white turbans. The first salutation he receives from these strangers is by bending their bodies very low, touching the deck with the back of their hands, and the forehead, three times.

"The natives first seen in India by an European voyager are Hindoos, the original inhabitants of the peninsula. In this part of India they are delicately framed; their hands, in particular, are more like those of tender females. Correspondent to this delicacy of appear-

ance, are their manners, mild, tranquil, and sedulously attentive."

Mr. Hodges landed at Madras in the year 1780, when the territory round that town was in the utmost commotion, from the invasion of Hyder Ally. Soon after the news arrived of the fate of Col. Baillie's detachment, and, in short, the confusion inseparable from war, obliged Mr. Hodges to give up the idea of seeing the country. Among the few drawings he made while in this country, one was a view of the great pagoda at Tanjore, a beautiful engraving of which is inserted in the work, and of which we have given a view, by Mr. Hodges' permission, in one of our Magazines.

From Madras our author proceeded to Bengal. He describes the celebrated city of Calcutta, as extending from Fort William, along the banks of the river, for four and a half miles, but very little inland. This city has risen from a small and inconsiderable place to its present height in a few years.

Soon after Mr. Hodges arrived in Bengal, an opportunity offered to go up the country as high as Mongheir. He observes, that the country he passed through appeared highly flourishing in tillage, and abounding in cattle. The first place of note he came to was Plassy, where Clive gained his reputation, great part of his fortune, and his title. At Moorshadabad is the tomb of Aliverdi Cawn. At Oodovanul-lah is a bridge, one of the most elegant specimens of architecture of those times. Here Meer Cossim was defeated in 1764 by Major Adams. Proceeding from hence to Raja Mahal, Mr. Hodges next went to the falls of Mootejerna on the hills. The two falls taken perpendicular, measure 105 feet. The water, rolling over vast masses of rocks, is received in a basin below, and then takes its course through fragments of rocks, until it is lost in the Ganges. After this he returned to the pass of Sieri Gully, a beautiful view of which is

given in the work. At Baughpoor our traveller made a drawing of the much celebrated banyan tree, of which an engraving is likewise inserted. These trees, the branches of which bend down and take root, cover such an extent of ground, that hundreds of people may take shelter under them. Between Baughpoor and Mongheir are the tombs of the Muffelmans, those people burying by the highways; those of the common people are mounds of earth, the higher orders have mausoleums. It is a custom. Mr. Hodges tells us, for the women of the family to attend these tombs after sun-set, carrying lamps, which they place at the head of the tomb; the effect of this is pleasing, and the sentiment delightful. The weather is so hot at times, that travelling is very inconvenient, and to the bearers of the palankins very distressing. To add to the comfort of the travellers, government has caused wells to be dug, and banyan trees to be planted, at certain distances. Caravanaries are also met with to serve as lodgings. From Mongheir Mr. Hodges returned by water to Calcutta. The Ganges, he tells us, appears to be from two to five miles broad. The passage down it is delightful, the heat being tempered by breezes: the sides ornamented with Hindoo temples, the women bathing and carrying water to the temples, and the Brahman devotees walking pensive, and seemingly lost in thought. The simplicity and modesty of the Hindoo women attracts the attention, and the men are equally remarkable for their hospitality.

After a short residence at Calcutta, Mr. Hodges embarked in the *train* of the governor, in the tour made in the year 1781. A large fleet of barks, called *budgerows*, which both sail and row, was collected for the governor and his attendants. They passed Serafapoor, Cherdenagor, Chinlurah, all European factories, and proceeded to Patna, the capital of the province of Bahar.

Thence to Buxar, Gazepoor, and Banares. Here, during our author's stay, the disagreeable contest happened with Cheyt Sing, of which he gives an account. We have here a good description of Banares, of which place Mr. Hodges took many drawings, and of one of the columns of the temple of Vis Visha he has inserted an engraving. This chapter concludes with a curious dissertation on Hindoo, Moonish, and Gothic architecture.

At Banares Mr. Hodges had an opportunity of seeing the ceremony of a widow devoting herself on the funeral pile of her husband. From this place he went to Bidjegur and Baughpoor, through part of which district he travelled, and then returned to Calcutta.

His next tour was to Allahabad, Caupoor, Lucknow, Fyzabad, and Oude, which places are well described, and a beautiful view given of the nabob's palace at Lucknow. He also visited Etaya, Fyrozabad, Agra, the mausoleum of Acbar, the celebrated and once thought impregnable fortrefs of Gwalior, of which and Agra views are taken, and then returned by Lucknow to Calcutta.

We have perused this work with great pleasure, and, contrary to most books of which a high expectation has been raised, we confess it has not disappointed us.

AN ENQUIRY CONCERNING POLITICAL JUSTICE, AND ITS INFLUENCE ON GENERAL VIRTUE AND HAPPINESS. By William Godwin. 2 Vol. 4to. London, 1793.

Mr. Godwin begins the second volume with a retrospect of the principles already advanced, and of the distribution of his remaining subjects.

It has appeared that an enquiry concerning the principles and conduct of social intercourse is the most important topic upon which the mind of man can be exercised; that upon those principles well or ill conceived, and the manner in which they

they are executed, the vices and virtues of individuals depend; that political institution to be good must have its sole foundation in the rules of immutable justice; and that those rules, uniform in their nature, are equally applicable to the whole human race.

The different topics of political institution cannot perhaps be more peripatetically distributed than under the four following heads: provisions for general administration; provisions for the intellectual and moral improvement of individuals; provisions for the administration of criminal justice; and provisions for the regulation of property. Under each of these heads it will be our business, in proportion as we adhere to the great and comprehensive principles already established, rather to clear away abuses than to recommend farther and more precise regulations, rather to simplify than to complicate. Above all we should not forget, that government is an evil, an usurpation upon the private judgment and individual conscience of mankind; and that, however we may be obliged to admit it as a necessary evil for the present, it behoves us, as the friends of reason and the human species, to admit as little of it as possible, and carefully to observe whether, in consequence of the gradual illumination of the human mind, that little may not hereafter be diminished.

He next proceeds to investigate the different forms of government, as usually divided into monarchy, aristocracy, and democracy. Beginning with monarchy, of which he says,

The abstract idea of a king is of an extremely momentous and extraordinary nature; and, though the idea has by the accident of education been rendered familiar to us from our infancy, yet perhaps the majority of readers can recollect the period, when it struck them with astonishment and confounded their powers of apprehension. It being sufficiently evident that some species of government was necessary, and that individuals must concede a part of that sacred and important privilege by which each man is constituted judge of his own words and actions, for the sake of general good, it was next requisite to consider what expedients might be substituted in the room of this original claim. One of these expedients has been monarchy. It was the interest of each individual that his individuality should be invaded as rarely as possible; that no invasion should be permitted to flow from wanton caprice, from sinister and dissingenuous views, or from the instigation of anger, partiality and passion; and that this bank, severely levied

upon the peculium of each member of the society, should be administered with frugality and discretion. It was therefore without doubt a very bold adventure to commit this precious deposit to the custody of a single man. If we contemplate the human powers whether of body or mind, we shall find them much better suited to the superintendence of our private concerns and to the administering occasional assistance to others, than to the accepting the formal trust of superintending the affairs and watching for the happiness of millions. If we recollect the physical and moral equality of mankind, it will appear a very violent usurpation upon this principle to place one individual at so vast an interval from the rest of his species. Let us then consider how such persons are usually educated, or may be expected to be educated, and how well they are prepared for this illustrious office.

He then goes on to take a view of the education of the distinguished mortal destined to a throne, and concludes on its total inaptitude to the purpose designed.

What is the result of such an education? Having never experienced contradiction, the young prince is arrogant and presumptuous. Having always been accustomed to the slaves of necessity or the slaves of choice, he does not understand even the meaning of the word freedom. His temper is insolent, and impatient of parley and expostulation. Knowing nothing, he believes himself sovereignly informed, and runs headlong into danger, not from firmness and courage, but from the most egregious wilfulness and vanity. Like Pyrrho among the ancient philosophers, if his attendants were at a distance, and he trusted himself alone in the open air, he would perhaps be run over by the next coach, or fall down the first precipice. His violence and presumption are strikingly contrasted with the extreme timidity of his disposition. The first opposition terrifies him, the first difficulty seen and understood appears insuperable. He trembles at a shadow, and at the very semblance of adversity is dissolved into tears. It has accordingly been observed that princes are commonly superstitious beyond the rate of common mortals.

Above all, simple, unqualified truth is a stranger to his ear. It either never approaches; or if so unexpected a guest should once appear, it meets with so cold a reception, as to afford little encouragement to a second visit.

He next enquires into the private life of a prince, and concludes the

book with the following picture of what he calls their pitiable condition.

It is a common and vulgar observation that the state of a king is greatly to be pitied. "All his actions are hemmed in with anxiety and doubt. He cannot, like other men, indulge the gay and careless hilarity of his mind; but is obliged, if he be of an honest and conscientious disposition, to consider how necessary the time, which he is thoughtlessly giving to amusement, may be to the relief of a worthy and oppressed individual; how many benefits might in a thousand instances result from his interference; how many a guileless and undefining heart might be cheered by his justice. The conduct of kings is the subject of the severest criticism, which the very nature of their situation disables them to encounter. A thousand things are done in their name in which they have no participation; a thousand stories are so disguised to their ear as to render the truth absolutely undiscoverable; and the king is the general scape-goat, loaded with the offences of all his dependents."

"No picture can be more just, judicious and humane than that which is thus exhibited. Why then should the advocates of antimonarchical principles be considered as the enemies of kings? They would relieve them from "a load would sink a navy, too much honour." They would exalt them to the happy and enviable condition of private individuals. In reality nothing can be more iniquitous and cruel than to impose upon a man the unnatural office of a king. It is not less inequitable towards him that exercises it, than towards them who are subjected to it. Kings, if they understood their own interests, would be the first to espouse these principles, the most eager to listen to them, the most fervent in expressing their esteem of the men who undertake to impress upon their species this important truth.

The author next examines the supposed excellence of a virtuous despotism, and concludes that chapter with shewing, that monarchy is not adapted to the government of large states. The conduct of courts and ministers justly meet his indignation: their characters, and that of their dependents, is well drawn.

Ministers become a sort of miniature kings in their turn. Though they have the greatest opportunity of observing the impotence and unmeaningness of the character, they yet envy it. It is their trade perpetually to extol the dignity and importance of the master they serve; and men cannot long anxiously endeavour to

convince others of the truth of any proposition without becoming half convinced of it themselves. They feel themselves dependent for all that they most ardently desire upon this man's arbitrary will; but a sense of inferiority is perhaps the never failing parent of emulation or envy. They assimilate themselves therefore of choice to a man to whose circumstances their own are considerably similar.

In reality the requisites, without which monarchical government cannot be preserved in existence, are by no means sufficiently supplied by the mere intervention of ministers. There must be the ministers of ministers, and a long bead roll of subordination descending by tedious and complicated steps. Each of these lives on the smile of the minister, as he lives on the smile of the sovereign. Each of these has his petty interests to manage, and his empire to employ under the guise of servility. Each imitates the vices of his superior, and exacts from others the adulation he is obliged to pay.

Mr. Godwin concludes that monarchy is founded on imposture; whether he is just in this conclusion, we must refer to those who have perused the book. His chapter on election follows, and he does not seem more partial to that than to an hereditary one. Nor does a limited monarchy meet with much more favour from him. "What he says of the maxim that the king can do no wrong, we shall copy.

It was a confused feeling of these truths, that introduced into limited monarchies the principles "that the king can do no wrong." Observe the peculiar consistency of this proceeding. Consider what a specimen it affords us of plain dealing, frankness and unalterable sincerity. An individual is first appointed, and endowed with the most momentous prerogatives, and then it is pretended that, not he, but other men are answerable for the abuse of these prerogatives. This pretence may appear tolerable to men bred among the fictions of law, but justice, truth and virtue revolt from it with indignation.

Afterwards various chapters follow on the following subjects: of a president with regal powers: of hereditary distinction; moral effects of aristocracy and titles; and, of the aristocratic character. He then proceeds to his favourite subject, and treats of the general features of de-

mocracy;

mocracy; of political imposture; of the causes of war; of the object of war, and the conduct thereof; of military establishment and treaties; of the composition of government; of national assemblies; and, of the dissolution of government.

Book VI. treats of opinion considered as a subject of political institution; book VII. of crimes and punishments; and book VIII. of property.

In this work are many excellent chapters on various subjects of political œconomy, interspersed with much extraneous and metaphysical matter. Many of his positions will not easily be admitted, in the present temper of men's minds in this country. We shall make some extracts from it, that our readers may judge for themselves. Of the absurdity of titles he says—

Can there be any thing more ludicrous, than that the man who was yesterday Mr. St. John, the most eloquent speaker of the British house of commons, the most penetrating thinker, the umpire of maddening parties, the restorer of peace to bleeding and exhausted Europe, should be to-day Lord Bolingbroke? In what is he become greater and more venerable than he was? In the pretended favour of a stupid and belov'd woman, who always hated him, as the uniformly hated talents and virtue, though for her own interest she was obliged to endure him.

The friends of a man upon whom a title has recently been conferred, must either be wholly blinded by the partiality of friendship not to feel the ridicule of his situation, or completely debased by the parasitical spirit of dependance not to betray their feelings. Every time they essay to speak, they are in danger of blundering upon the inglorious appellations of Mr. and Sir. Every time their tongue falters with unconfirmed practice, the question rushes upon them with irresistible force, "What change has my old friend undergone; in what is he wiser or better, happier or more honourable?" The first week of a new title is a perpetual war of the feelings in every spectator, the genuine dictates of common sense against the arbitrary institutions of society. To make the farce more perfect these titles are subject to perpetual fluctuations, and the man who is to-day Earl of Kensington, will to-morrow resign with unblushing effrontery all appearance of character and honour to be called Marquis of Kew. History labours under

the Gothic and unintelligible burden; no mortal patience can connect the different stories of him who is to-day Lord Kimbolton, and to-morrow Earl of Manchester; to-day Earl of Mulgrave, and to-morrow Marquis of Normandy and Duke of Buckinghamshire.

Of the intolerance of aristocracy he says,

Aristocracy in its proper signification implies neither less nor more than a scheme for rendering more permanent and visible by the interference of political institution the inequality of mankind. Aristocracy, like monarchy, is founded in falsehood, the offspring of art foreign to the real nature of things, and must therefore, like monarchy, be supported by artifice and false pretences. Its empire however is founded in principles more gloomy and unfocial than those of monarchy. The monarch often thinks it advisable to employ blandishments and courtship with his barons and officers; but the lord deems it sufficient to rule with a rod of iron.

Both depend for their perpetuity upon ignorance. Could they, like Omar, destroy the productions of profane reasoning, and persuade mankind that the Alcoran contained every thing which it became them to study, they might then renew their lease of empire. But here again aristocracy displays its superior harshness. Monarchy admits of a certain degree of monkish learning among its followers. But aristocracy holds a stricter hand. Should the lower ranks of society once come to be generally taught to write and read, its power would be at an end. To make men serfs and villains it is indispensibly necessary to make them brutes. This is a question which has long been canvassed with great eagerness and avidity. The resolute advocates of the old system have with no contemptible foresight opposed this alarming innovation. In their well known observation, "that a servant who has been taught to write and read ceases to be any longer a passive machine," is contained the embryo from which it would be easy to explain the whole philosophy of human society.

It is but fair to give our readers some part of what he has to say of his favourite democracy.

In the estimate that is usually made of democracy, one of the most flagrant sources of error lies in our taking mankind such as monarchy and aristocracy have made them, and from thence judging how fit they are to legislate for themselves. Monarchy and aristocracy would be no evils, if their tendency were not to undermine the virtues and

and the understandings of their subjects. The thing most necessary is to remove all those restraints which hold mind back from its natural flight. Implicit faith, blind submission to authority, timid fear, a distrust of our powers, an inattention to our own importance and the good purposes we are able to effect, these are the chief obstacles to human improvement. Democracy restores to man a consciousness of his value, teaches him by the removal of authority and oppression to listen only to the dictates of reason, gives him confidence to treat all other men as his fellow beings, and induces him to regard them no longer as enemies against whom to be upon his guard, but as brethren whom it becomes him to assist.

The citizen of a democratical state, when he looks upon the miserable oppression and injustice that prevail in the countries around him, cannot but entertain an inexpressible esteem for the advantages he enjoys, and the most unalterable determination at all hazards to preserve them. The influence of democracy upon the sentiments of its members is altogether of the negative sort, but its consequences are inestimable. Nothing can be more unreasonable than to argue from men as we now find them, to men as they may hereafter be made. Strict and accurate reasoning, instead of suffering us to be surprised that Athens did so much, would at first induce us to wonder that she retained so many imperfections.

POLITICAL REGISTER.

Parliamentary Debates, continued.

ON Monday, Feb. 25, the House of Commons resolved itself into a committee on the account of the income and expenditure of the East India Company, when Mr. Dundas rose and said, that the annual statement required of the East India Company has caused them to be more regular and accurate in their accounts. He now designed to take not only an extensive view of their income and expenditure, but of their effects and debts in India, so as to contain the surplus of the territorial revenue, and their commercial profits, in one view; next, to consider the commercial surplus, and how these surpluses might be most advantageously employed.

The revenues of Bengal, Madras, and Bombay, on an average of three years, from 1783 to 1790, amounted, on an average, to — 6,837,530
Average charges — 5,183,517

Nett revenue — — 1,654,013

This was taken on the lowest rate, for the articles of the revenue were sunk below, and those of the charge above their real rates.

The total amount of debts in India was 9,084,550*l.* Amount of interest, 561,923*l.* which deducted from the above sum, leaves the surplus of 1,000,000*l.* applicable to the reduction of the debt and commercial

purposes; to which must be added, the profit on the sale of goods, which, according to the directors' estimate, amounted to 350,000*l.*

With respect to the appropriation of that surplus, he would propose that 500,000*l.* per annum should be applied to pay the debt in India, that the proprietors should be allowed 2 per cent. more dividend, that is, 10 per cent. instead of 8; and lastly, that government should receive an allowance of 500,000*l.* in aid of the revenue of the country. These sums provided for the Company, would still leave a surplus of 100,000*l.* per annum. Having supported his statement by long argument, he concluded with moving sundry resolutions, correspondent to this statement.

The same day a petition was presented from the seamen of Shields, stating the hardships of the impress service, and praying that the wages of seamen in the navy might be increased to 40*s.* per month. The Chancellor of the Exchequer declaring he could not support the claim of the petition, no further proceedings were had.

Next day, Mr. Wilberforce, after a very short preface, reserving to himself a right of replying to any objections which might be made to his motion, moved, "That the house on Thursday should resolve itself into a committee to consider the circumstances

circumstances of the African slave trade." Sir W. Young expressed his unqualified disapprobation of the motion, and moved as an amendment, that instead of "Thursday next," the words "six months" should be inserted.

Mr. Fox was in favour of the motion, and said that their honour and faith were pledged, as well as the rights of humanity, justice, and policy, to force the house to follow up its proceeding of last year, with a determined perseverance, in such a manner as should be deemed most expedient, until the glorious end of total abolition should be achieved.

Mr. Wilberforce replied at some length to what had fallen from gentlemen on the other side of the question, and concluded with pressing his motion, when the house divided, in favour of the motion 53. against it 61; majority against going into the committee on Thursday 8.

On Thursday, Feb. 28, the king went in state to the House of Lords, and gave the royal assent to the land tax, malt, and marine mutiny bills.

Same day, Mr. Burke stated to the house that, as the Lords had met at an earlier hour than usual, to proceed on the trial of Warren Hastings, the Commons had been unable to make a house, and he, with the other managers, had therefore attended in the hall, without that previous formality; for which he hoped the sanction of that house. The Speaker regretted the necessity, and doubted not but that the house would give it sanction.

The Chancellor of the Exchequer moved, "That Mr. Burke and the other managers deserve the approbation of this house for their conduct, this morning, in proceeding to Westminster Hall to attend the trial of Warren Hastings." Agreed.

On Monday, March 5, Mr. Sheridan, agreeable to notice, rose to move, that the house should resolve itself into a committee, to enquire into the reports which were circulated respecting seditious practices.

His object was to know in what situation this country really was at present, and whether the language used by the king's ministers respecting sedition, conspiracy, and treason, was not, at least, premature; and that, consequently, nothing had happened which could justify government in the steps they had taken. The assertions of ministers, he conceived, by no means founded, but intended to spread an alarm, for the express purpose of leading the public directly into a war. When ministers called on this house to strengthen the hands of government, they were bound to explain the motives for asking such assistance.

With respect to the present call on them, they were to consider, 1. if the danger had been real; 2. whether it was not real, or only a false alarm, really entertained by government; and, 3. if the whole was founded on a systematical plan to delude: in either case he thought a committee of enquiry necessary.—We were now at war with a very powerful and victorious republic; and if there was really any treason lurking in the country, such a committee was the proper plan by which to detect it. After pressing this by a variety of arguments, Mr. Sheridan concluded by a motion, which was seconded by Mr. Lambton, and supported by Mr. Fox and Colonel Macleod, and opposed by Mr. Windham, Mr. Pitt, and Mr. Burke; and after a long debate, negatived without a division.

March 6, Lord Grenville brought down a message from the king, stating, that his majesty, having judged it necessary to employ part of the troops of his electorate of Hanover in defence of his allies the States General of the United Provinces, had thought it proper to communicate to the house the step he had taken, and trusted he should have their lordships' approbation of the measure, and their support, to enable him to maintain the troops while on such service; and the like message

was

was presented to the House of Commons, both which were answered by warm addresses.

March 8. Several members of the commons, who had been absent at the call of the house, were ordered into custody of the serjeant at arms; and on separate motions made by their respective friends, they were ordered to be discharged at the rising of the house, on paying their fees.

On Monday, March 11, after Mr. Sheridan had presented petitions from Glasgow, Dumfries, Lanerk, &c. praying for a reform in the internal government of the boroughs, and ordered to lay on the table, the Chancellor of the Exchequer rose to state the national expence, and ways and means, for the current year. He said he should endeavour this and every year, as long as the war should continue, to keep in view not only the expences voted, but also to make a large allowance for extraordinary; yet at the same time to keep sacred the system for reducing the national debt.

He would therefore first state the sums requisite to answer the votes of the house.

For the navy, including 575,000*l.* for the discharge of navy debt,

	£3,971,000
Ditto army ———	3,968,000
Ditto ordnance ———	795,000
Miscellaneous services	175,000
Deficiency of grants —	220,000
———— of land and malt	350,000
For reduction of national debt ———	200,000

To which must be added, the expences of any other foreign troops we might think it necessary to employ, the charge of the encampment, and a vote of credit of 1,500,000*l.* would make the total supply,

£11,182,000

For the ways and means to raise this sum, the first was the land and malt taxes, 2,750,000*l.* Surplus of the consolidated fund already voted, 435,000*l.*; estimated produce; more 700,000*l.* From the East India Company, 500,000*l.* Surplus of the

consolidated fund, 2,185,000*l.* — After these sums were deducted, there would remain a balance of 4,500,000*l.* to be provided for. To pay the interest for this sum, which must be raised by loan, he must add one per cent. to pay off the principal, which together would amount to 240,000*l.* to be charged on the consolidated fund.

To make good this interest, he would propose that part of the taxes laid on to make good the charge of the armament with Spain should be continued, viz. additional duty on game licences, 85,000*l.* a-year; one penny per gallon on British spirits, which produces 110,000*l.*; and 10 per cent. on assessed taxes, which would yield 90,000*l.* per annum; together, 285,000*l.* a sum exceeding the additional charge. Mr. Pitt concluded with moving resolutions to support his estimate; which, after some remarks from Mr. Sheridan, were agreed to.

On Wednesday, March 13, Mr. Alderman Curtis presented a petition from the city of London, stating, that by the 9th of Q. Anne, an act had been passed, imposing a duty of 3*s.* 6*d.* on every chaldron of coals imported by the river into London; that the revenue arising from this duty was intended to defray the expence of building fifty-two churches, then ordered; that the duty amounted to 130,000*l.* a-year; that the money raised by loan for the purpose mentioned, had been paid off about seventy years ago; but that the duty had however been continued; and concluded by praying, that the act be repealed, as the design for which it was passed had been fulfilled at the time stated. The alderman moved, that the petition be referred to a committee, in order that the object of the prayer might be answered.

Mr. Pitt shewed the policy of continuing the duty, at least during the present war. If it had for seventy years been reckoned part of the public revenue without any complaint, he saw no reason why it should

should cease at this time, when every proper source was essential to answer the exigencies of the state. When peace was restored, it might perhaps be deemed expedient to repeal the duty; till then, any gentleman must see the necessity of its continuance.

Mr. Fox and Mr. Sheridan conceived it impolitic and unjust to continue a duty, when the purposes for which it was passed had been answered; and they insisted that it was more unjust to consolidate that duty, without leave of parliament, into the public revenue. Since the original act had passed, some fractional parts had been added, which increased the duty about 1200*l.* a year. It was no solid argument to say, that because it had continued seventy years without complaint, the grievance ought not to be redressed. If it were a tax on the nation at large, making each individual pay his quota, it might perhaps be less objectionable, but all partial taxation on particular persons ought to be avoided.

The house divided — Ayes 35, Noes 77.

Friday, March 15, the Attorney General rose for the purpose of making his promised motion for "Leave to bring in a bill for the more effectually preventing the holding treasonable correspondence with the enemies of his majesty; and for the purpose of preventing his majesty's subjects aiding, abetting, or comforting the said enemies." The honourable and learned gentleman, after having stated that, by the word correspondence, he meant only to take it in the legal sense, of intercourse, and not in the popular sense, of letter-writing, took a general review of the acts relating to treason, from the act of the 25th of Edward the Third, to the latest temporary act. After dwelling shortly upon his precedents, and the general laws of France, he proceeded to state the general outlines of his

intended bill, which had in view five points.

The first, to prohibit any person, being a subject of the king of Great-Britain, resident in or out of the kingdom, from selling, supplying, delivering, or contracting for, any article, for the use of the persons exercising power in France; or for their armies or their fleets, or to be carried into any port of France; or to buy or deliver any article for the purpose of having it in any such way sent or disposed of. This prohibition, the learned gentleman observed, extended itself particularly to all manner of military and naval stores—to money, bullion, corn of all sorts, woollen cloths, &c. &c. As somewhat abating the severity of the law in high treason, he said he should propose the punishment to be the same as in the case of counterfeiting the king's money, namely, not to go to the corruption of blood, nor to deprive the wife of her dower.

The second object was to prohibit any person, being a subject of these realms, from contracting for lands, or in the funds of France; and from advancing money on any security issued by the persons exercising authority in that country. This he proposed to distress the enemy; for the means by which they looked to carry on the war against us, was by the sale of their lands, the purchase of which by British subjects, would create an interest where it ought not to exist, against this country, and would at the same time continue to France the means of carrying on the war.

The third proposition he suggested was, that no person should be permitted to go out of the kingdom to France, without his majesty's permission under the privy seal, and that all persons so offending, should be deemed guilty of an high misdemeanor.

The fourth proposition would be to prevent even his majesty's subjects from coming into this country

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from France, without leave or passport.—Any person so coming, he observed, should, previous to their quitting the ship they arrived in, deliver a declaration of their reasons for returning, of the place of their residence, and of the cause of their having resided in France; by him to be delivered immediately on landing, to the commissioner of customs, who was to send the same immediately to the Secretary of State; and that the person so having made a declaration, should continue within a certain boundary, until he should obtain leave to depart, or until he should have entered into bail before two magistrates, for his good conduct.

The fifth and last proposition he should offer would be to prevent, by punishment for misdemeanor, the insurance of the shipping or goods of the enemy, in any part of the world.

After having made a few observations on the policy of adopting the proposed measures, and expressing his hopes that the bill he had now given the general outlines of, might prove agreeable to the house, he concluded by moving for leave to bring in the bill.

Mr. Fox, and others, opposed the motion; but on the question being put, it was carried without a division.

On the 18th, Mr. Elliott, the chairman of the late Stockbridge contested election committee, called the attention of the house to the report of the notorious bribery which had taken place at that election. He stated, amongst other facts, that several electors had met at a club for the corrupt purpose of selling their votes; in which club the specific sums to be taken had been debated, and the security to obtain the payment thereof; their eagerness in which had led to the discovery of the corruption reported by the committee. The honourable gentleman said he should move the reading of the resolution of the com-

mittee, which, when agreed to by the house, he should follow up by a motion for leave to bring in a bill to prevent bribery and corruption in the future elections for members to serve in parliament for the borough of Stockbridge.

The resolutions of the committee were then read; first, that notorious bribery and corruption had taken place in the election of members to serve for the borough of Stockbridge: and, secondly, that the said bribery and corruption required the most serious consideration of parliament.

The resolutions being adopted by the house, Mr. Elliott moved for leave to bring in the bill, which was agreed to.

On Wednesday, March 27, in the House of Lords, the order of the day being moved, for the second reading of a bill for amending the law of mesne process for the relief of the insolvent and unfortunate, and the punishment of the fraudulent debtor. Lord Rawdon called their lordships' attention to the principle and object of this measure, which resulted from sober thought and unremitted meditation, divested of party motives and popular applause. A measure which was grounded on the great principles of justice and humanity, could meet with no opposition, as it was calculated to promote both, by correcting abuses, and redressing grievances whose existence is ascertained. The bill could not be obnoxious to the legal characters in that house, for it had not a tendency to violate the established laws of the land. It retained established customs that were not incompatible with reason, and the happiness of the community at large, which was superior to all other considerations. The bill, as he observed before, was founded on justice and humanity; and standing on that solid foundation, he could with confidence assert, that the bill, in relieving the indigent and unfortunate, lost not sight of the rights

of

of the creditor, and would ensure substantial justice to those who were entitled to it. It professed to protect the unfortunate, and punish the fraudulent, by discriminating between honesty and chicanery.

His lordship expressed a regret, that the object of this bill was more contracted than he could have wished. He was compelled to sacrifice in some degree his private opinions to the prejudices of the times. The system of imprisonment for debt, he deemed a principle of impolicy, rigour, and absurdity—impolitic, because it militated against the true interest of the nation—rigorous, because it imposed a grievous burthen on those who were exiled from society, and languishing in a nauseous gaol, deprived, perhaps, of the common necessities of life. It exacted from the very dungeon of distress and despondence, the performance of engagement from those very persons, who were unable to realize arrears when at liberty to exercise their faculties—It was absurd, because the experience of ages proved that it defeated its avowed object. It made no distinction between the honest and the fraudulent debtor. It subjected the former to the rigour of the law, who is entitled to its protection. It subjected all, indiscriminately, to the aspersions of the illiberal and malignant; the mischief was not always confined to the party arrested. A venerable and learned judge (Lord Mansfield) used to observe, that the feelings of the relatives of the party arrested, were frequently tortured to administer to the interest of the creditor. His lordship having detailed the outrageous abuses in the internal regulations of prisons, and bestowed the highest encomiums on the committee of the House of Commons (the result of whose researches had so effectually contributed to detect those infamous practices) proceeded to investigate the laws respecting debtor and creditor, which he contended were oppressive, and inadequate to the

purpose for which they were intended.

His lordship concluded by declaring to the house that he had not attempted to influence their passions, or pervert their judgment. He had not produced any stories of distress to impose upon the understanding, but had founded his conduct on principles of reason and justice: and on Lord Bacon's maxim, that the happiness of the people ought to be the aim of all legislators; and he trusted that the object of the bill would not be frustrated, or its progress impeded, by the possible objectionable nature of some of the clauses, which might proceed from his inability.

Lord Rawdon, on finding no opposition to the principle of the bill, and conceiving it to be of vast importance, wished the further consideration of the bill to be postponed till Tuesday the 16th of April next, when the judges will have returned from their circuits.—Ordered.

The same day, in the House of Commons, the Chancellor of the Exchequer stated the particulars of loan he had entered into for four millions and a half, and to move a resolution thereon. He said it had been thought prudent to raise the whole sum necessary for the extra services of the year by a loan from individuals, rather than to suffer the commissioners for liquidating the national debt, to apply any of the monies in their hands to the loan. The terms on which he had concluded the bargain, were at 72 for an hundred, in three per cent. annuities, which, on four millions and a half, would increase the capital of the per cents. 6,250,000. the interest for which would be — £187,500
Add one per cent. for reduction of capital — 62,500

Making an annual total charge of — — 250,000

The right honorable gentleman admitted that the terms on which it had been raised were disadvantageous,

tageous, as 72 was very considerably below the market price of the three per cents. when the loan was made. He was sorry, however, to say, that after every exertion on his part he had seen no chance of procuring better terms. Circumstances unconnected with the politics of the country (he alluded to the late failures) had operated to produce a scarcity of money destructive of that competition he had endeavoured to raise. He had on the present occasion, as on all former, and as he would whenever it should be his duty again to raise a loan, make it public through the medium of the bank of England, that he was ready to accept offers from any set of gentlemen, and that he should close with that which was most advantageous to the public. Notwithstanding that notice, however, from the causes he had before alluded to, the only offer made was that which he now brought forward for the consideration of the house. The difference in favour of the lenders, between the market price of the three per cents. and the loan was, he said, between four and five pounds, which, with the advantages arising from the payments by instalments, &c. &c. supposing the stocks should maintain their present price, would afford a bonus of eight per cent. which, he again admitted was larger than ought, in the circumstances of the country, to be given; but which, as no other offer had been made, he felt it to be his duty to accept. Upon a former occasion he had stated it to be his intention that the commissioners for liquidating the national debt shall have taken 1,600,000*l.* of the loan, and that the remainder should be raised from individuals; this intention, he had, however, relinquished, upon consultation with those on whose opinions he relied, apprehending, as the difference in the terms on the smaller loan would have been but one per cent. more in favour of the

public than on the larger, that the commissioners would be enabled to obtain greater public advantages by their daily purchases, which in case the war, as he hoped, should not be protracted to any very great length, they might be more speedily enabled to reduce the fives. He concluded by moving, that it is the opinion of this committee that the sum of 4,000,000*l.* be raised by annuities, and that for every 72 pounds contributed and paid, the lenders should be entitled to 100*l.* three per cent. stock, bearing interest from the 5th of January last, &c. &c.

Mr. Fox reprobated the withholding from the commissioners the sum of 1,600,000*l.* by which, in interest, the public lost 130,000*l.* and in one per cent. for the reduction of the capital 30,000*l.* making a total loss of 160,000*l.* He was averse to the right honourable gentleman's throwing away any large sum of the public money upon speculation in the funds; recollecting as he did, that the right honourable gentleman, by his speculation a twelvemonth since, when the three were at 96, that they would rise higher, and enable him the better to reduce the fours, that he had lost the favourable opportunity which had offered itself, and by which the public had lost an annuity of 300,000*l.* per annum. He therefore wished he had availed himself of the money in the hands of the commissioners, instead of speculating in the appropriation of that money, with a view to the reduction of the fives. He was of opinion that the loan might be raised upon better terms, and the public would suffer less by the minister trying again to raise one upon better, than in the house confirming the present; he should therefore give it his negative.

After a tedious conversation, in which the before named gentlemen were each several times upon their legs in explanation and reply, the

question

question was put and carried on a division of Ayes 12, Noes 74, majority 53.

The Chancellor of the Exchequer next moved the following resolutions, which were severally agreed to without debate :

1st. That the additional duties on the amount of the duties, under the management of the commissioners for the affairs of taxes, charged by the act 31 George III. be made perpetual.

2d. That the additional duties upon worts, wash, and other liquors brewed, or made in England, for

extracting spirits for home consumption, and from spirits made in Scotland, and imported into England, charged by act 21 George III. be made perpetual.

3d. That the said additional duties upon foreign spirits imported, charged by act 31 George III. be continued for a time to be limited.

4th. That the said additional duties be carried to and made part of the consolidated fund.

The house being resumed, the resolutions were ordered to be reported on the morrow.

P O E T R Y.

ON CHARITY.

THOU chief amongst the princely train
Of virtues, come, celestial maid,
Sweet Charity, and dwell with men,
If won, the artless muse is paid ;
Move thou to love the human mind,
And all its stubbornness unbind,

At thy approach let envy die,
And sullen prejudice expire ;
Let pride recede of scornful eye,
Nor sense too much herself admire :
Another's good, whate'er it be,
Thou dost commend, sweet Charity.

His faults, for who of Adam's race
Has not his faults an ample store ?
Thou would'st eternally craise,
Or lay them thick at slander's door ;
No fordid views influence can
Thee, Charity, thou friend of man.

What showers are to the parched earth,
When long deny'd the lucid store,
Or health to those of humble birth,
Whom adverse fortune humbles more ;
Such, such thou art, sweet Charity,
Thy draught to them gives ecstasy.

Ah ! were to thee the cottage known,
Once a small farm, or messuage blest'd,
Till greedy man, proud man o'ergrown,
Thus treated those he'd long oppress'd ;
Took from his slaves their little all,
Save the old house and broken wall.*

Thou would'st, kind maid, thus seeing,
move
On hasty feet the village o'er,
Though long the dreary search might prove,
Would objects find an ample store ;

Ill hous'd, ill cloath'd, and poorly fed,
At best with offal flesh and bread.

Heavens ! call we this dear liberty,
The poet's pride, the muse's friend,
The elder born to Charity ?
If so, let us proud France commend ;
Monopolize her scatter'd fame,
Nor dread a fall, nor guilt, nor shame.

Celestial maid, the muse forgive,
The muse that would espouse thy cause,
To give a brother leave to live,
Is no subversion of thy laws ;
For pity's sake to bring on pain,
Must needs the soul of virtue stain.

W. MASON.

ON READING MRS. ROBINSON'S ODE " TO THE HARP OF LOUISA."

O Let the humblest of the muses throng
Strike the soft harp, to celebrate thy
song !

A song where Milton's strains again return,
To deck with lasting praise Louisa's urn.
Happy the friend who owes to thee her
fame,

Who on the wings of genius lifts her name.
Blest in thy friendship, death his sting shall
lose,

If mourn'd so sweetly, and by such a muse.
EUTERPE.

EPIGRAM ON CHLOE.

THOUGH Chloe, mistress of the grove,
Imparts so many charms,
As in each bosom raises love,
And ev'ry youth alarms.

Though

* With respect to wages, a small advancement is no ways equal to the produce a dairy affords, where there is a numerous family.

Though she's unrival'd in the plain,
For majesty and grace,
Although her beauty wounds the swain
That sees her lovely face;

Yet when a youth reveals his flame,
And wishes her his own,
When he would her affection claim,
She kills him with a frown.

But think it not, ye swains, a crime,
Though Chloe rage and storm,
She's not in earnest ev'ry time
She wears an angry form.

As snarling curs erect their fins,
And bark before they bite;
So wanton Chloe only grins,
To shew her teeth are white.

Airdrie.

W. YATES, Jun.

THEATRICAL INTELLIGENCE.

EACH théâtre has produced a new piece this month. At the Haymarket a comedy, called *FALSE COLOURS*, was brought out, the characters and plot are as under.

DRAMATIS PERSONÆ.

Sir Paul Panic,	-	Mr. King.
Lord Visage,	-	Mr. Suett.
Sir Harry Cecil,	-	Mr. Wroughton.
Montague,	-	Mr. Barrymore.
Tony,	-	Mr. Wewitzer.
Subtle,	-	Mr. R. Palmer.
Grotesque,	-	Mr. Bannister, jun.
Lady Panic,	-	Miss Pope.
Harriet,	-	Mrs. Goodall.
Lucy,	-	Miss Heard.
Constance Evelyn,	-	Miss Farren.

Sir Harry Cecil, a man of strong feelings, and sick of the flattery which has been heaped on him, since his accession to a fortune and title by the death of his brother, wishes to find a woman who can love him without a view to these considerations. For this purpose, being on a visit to Sir Paul Panic, where his introduction is by letter, he persuades Captain Montague, a new friend, to exchange names with him; they are introduced, each in his assumed character, at Panic Hall, to a groupe of originals. Sir Paul is nervous and hypochondriac. Lady Panic is a would-be authoress, at the head of a Dilettante theatre—her aid du camp is Grotesque, a Caricaturist; and Lord Visage is a professor on the system of Lavater, who reads countenances, and from chins and noses infers even the minutiae of character!

The characters thus grouped are drawn with skill and opposed with admirable pleasantry.—To enter into the detail of the fable is not necessary. The false Baronet first makes love to Harriet, the niece of Sir Paul, from whom he obtains a promise of marriage, but veering to Constance, the richer ward, he wishes to transfer his friend to the niece. The affections of Constance fix, however, on the pretended Captain, even whilst he is involved in a thousand disgraces, in consequence of the name which he has assumed. The character and duplicity of the real Montague are at length developed, and Sir Harry is at the

same time restored to his rank, and blessed with the hand of his discriminating Constance.

This comedy met with much applause, and little censure. The chief merit consists in the dialogue, which is lively, shews a knowledge of life, and has some satire. It is said to be the production of Mr. Morris, a very young gentleman, son of the late Dr. Morris, a physician to the army.

At Covent-Garden, a new opera, from the pen of Mr. Cumberland, was presented under the title of *THE ARMOURER*. It is taken from the historical account of Wat Tyler, but with wide variation.

DRAMATIS PERSONÆ.

Sir Theodore de Courcy,	Mr. Harley.
Carol, (Earl Fitzallan)	Mr. Inledon.
Harry Furnace, (the Armourer)	Mr. Johnstone.
Father Dominic,	Mr. Munden.
Simon Sapling,	Mr. Blanchard.
Bluster,	Mr. Cubitt.
Town Cryer of Rumsford,	Mr. Fawcett.
Diggory, (the Taylor)	Mr. Quick.
Margery,	Mrs. Harlowe.
Kate,	Mrs. Martyr.
Rosalmond,	Mrs. Clendinning.

In the stormy reign of Richard II. Sir Theodore de Courcy is driven into exile. He is compelled to leave his infant daughter Rosalmond in the care of his tenant, who had been Armourer to the Black Prince. On her arrival at maturity, when the business of the scene commences, she attracts the notice of the Earl of Suffolk, who has seen her when hunting. Bluster, an agent employed by the Earl, attempts forcibly to carry her off, but is resisted, and wounded, as is supposed mortally, by Furnace, who strikes him on the head with a hammer.

The Armourer is carried to prison, and Rosalmond is taken care of by Earl Fitzallan, who, under disguise of Carol, has won her affections. The latter taking her to a convent, meets her father, returned from exile, whose resentment he averts by an honourable explanation, Bluster recovering from his wound, the Armourer is released from prison, and Fitzallan, having obtained

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De Courcy's pardon from the throne, is united to his daughter, and the general happiness is made perfect.

Such is the outline of a fable where, if Mr. Cumberland has not created a strong interest, it should in fairness be considered, that he trod on difficult ground. The story of Wat Tyler, at the present moment, was too rough for the trim hand of a licenser. — Deprived thus of his original materials, the author has filled the chafin with some dialogue after the manner, we wish we could add in the spirit, of Shakespeare. There are also some sketches of antique character; but these are so openly borrowed, that the author can scarcely be arraigned of plagiarism. Sapling is the individual Slander of our immortal Bard, and Dominic is the Monk of Dryden, but with better propensities. The Taylor is more the property of Mr. Cumberland; and though some of his jokes are threadbare, he has also some shreds of sheer pleasantry.

The music is furnished, as we understand, by Captain Warner, an amateur. He has trod in the steps of Handel, as the author has followed Shakespeare, and nearly with the same success. — The melodies are too much in the cathedral style; some of the harmonies have a share of strong expression.

MARRIED.

Dr. Bain, of the Hotwells, Bristol, to Miss Rodbard, of West Coker House, Somersetshire.

John David Rett, Esq. of the Navy Office, to Miss Butt, of Deptford.

John Enys, Esq. of Enys, Cornwall, to Miss M. Vellebois, of Feltham Place, Middlesex.

George Lovibond, Esq. to Miss Impey, daughter of Sir Elijah Impey.

John Polhill, Esq. to Miss Bennet, of Walthamstow.

The Right Hon. Henry Dundas, Secretary of State, to Lady Jane Hope.

Mr. Serjeant Bond, to Miss Cooke, of Conduit-street.

Henry Line Templer, Esq. of Lindridge, Devon, to Miss Rogers, of Plymouth.

Adam Gordon, Esq. of Lime-street, to Miss Biddulph, of Ledbury.

In Ireland, Edward King, Esq. to Miss Carrick.

Arthur Onslow, Esq. of Middle Temple, to Miss Eyre, of Warkworth Castle, Northamptonshire.

Sir Richard Sutton, Bart. to Miss Porter, of South Audley-street.

Henry Scrymgeour, Esq. to Miss Maitland, of Rankeilaur.

The Hon. Col. St. John, to Miss Craven, sister to Lord Craven.

The Rev. P. Williams, of Canterbury, to Miss Fagg, of Mytote, Kent.

Richard Stevens, Esq. to Miss Eliza Hole.

D I E D.

Robert Pasley, Esq. of Soho-square.
Alexander Wight, Esq. advocate at Edinburgh.

The Right Hon. Lady Herbert.

Col. Alexander Champion, some time commander in chief at Bengal.

Mrs. Elizabeth Brinley, late of Boston, New England.

Lieut. Col. Yorke, late major of the 69th regiment of foot.

In Jamaica, George Hobart, Esq.

At Bath, Sir George Montgomery Metham.

In Ireland, Lady Cotten.

Sir Sampson Wright, first justice at Bow-street.

John Richardson Herbert, Esq. president of the council in the island of Barbadoes.

Lady Atheton, of Middleton, Lancashire.

John Godsalve Cross, Esq. of Mortimer-street, Cavendish-square.

The Right Hon. Lady Sheffield.

Aged 72, Count Horn, president of the Swedish college of war.

At Whitehaven, Arnoldus John Skelton, Esq.

Walter Strickland, Esq. late of the guards.

Ch. Chester, Esq. of Chicheley, in Buckinghamshire.

Mr. Wrighten, prompter of the Haymarket theatre.

Mrs. Sprange, of Mount-row, Lambeth.

Mrs. Harper, of Kensington-square.

The Rev. Dr. Henry Mayo.

Dale Ingram, Esq. surgeon of Christ's Hospital.

Sir James Esdaile, kn. alderman of London.

Miss Eliz. Shepherd, of Lincoln's-inn-fields.

Aged 92, the Rev. Charles Cunningham, minister of the gospel.

At Edinburgh, John Grant, Esq. late chief justice of Jamaica.

At Falmouth, John Willet Stanley, Esq.

Aged 75, Nathaniel Barwell, Esq. one of the clerks of the committees of privilege of the House of Commons.

In New Hampshire, North America, aged 98, Mr. Webber Groves, author of a work on the commercial intercourse between Great Britain and America.

At Upper Haddon, near Bakewell, in the county of Derby, the three following persons: Esther Elliot, aged 80, her husband, Edward Elliot, aged 90, and Joseph Wellgoose, aged 82.

Aged 82, the Rev. George Byon, minister of Lanforgen.

Edward Drew, Esq. late major of the 35th regiment.

Aged 104, Donald McCullum, Esq.

At Ferryhill, near Durham, Lionel Hope, Esq.

At Landough castle, Glamorganshire, Thomas

Thomas Edmonds, Esq. late of the first regiment of guards.

Aged 80, the Rev. Christopher Satchell, rector of Combe, St. Nicholas, in the county of Somerset.

Aged 71, John King, Esq. of Ashby de la Land, in the county of Lincoln.

James Percival, Esq. son of Dr. Percival, of Manchester.

Aged 75, the Rev. John Parish, of Carlisle.

Aged 85, the Rev. Phillip Laurence, of Henley.

At Derby, aged 107, Mr. Congreve, formerly a schoolmaster there.

The Rev. Thomas Vernon, rector of Lower Ayryl, Worcestershire; he was presented to the rectory in 1738.

Stephen Pitt, Esq. of Camden House, Kenfington.

Aged 82, George Dennis, Esq. of Newington Butts.

At Lench, in the county of Worcester, Wm. Nicholl, a labouring man, aged 100.

At Bristol, Sir Robert Murray, bart.

Aged 81, the Rev. John Partinson, rector of Healing, in Lincolnshire.

At Boston, Henry Hare Hart, Esq.

At Wellington, in the county of Lincoln, aged 84, Rebecca Skinner; her husband died a short time before her, aged 82.

The Rev. — Wykes, of Harlebeach, in Northamptonshire.

Michael Southcole, Esq. of —, in the county of Devon.

Aged 89, Mr. Baker, of Enfield.

At Mile End, Mrs. Snelgrove.

In Hereford hospital, aged 92, Mr. Richard Perkins.

At Mandidloe, Montgomeryshire, Valentine Jones, Esq.

Edward Relfh Finch, Esq. deputy clerk of the peace of the county of Norfolk.

Aged 100, Hannah Cooke, of Derby.

In France, Louis Joseph Marie de Bourbon Penthièvre, great admiral of France, and a descendant of Louis XIV. He was born in 1725. His fortune, which is immense, descends to his only daughter, the ci-devant duchess of Orleans.

Miss Sperling, of Dynes Hall, Essex.

In Upper Brook-street, Mrs. Dolphin.

In Gray's-Inn, William Brimage, Esq.

In Scotland-yard, Whitehall, Miss Mary Anne Pegge.

Mr. Nicholls, of St. Albans.

Lieut. Western, of the Syren frigate.

In the 15th year of his age, Thomas Bridge Husley, eldest son of Edward Husley, Esq. of Scotney, in Kent.

At Thorpe, Northamptonshire, the Rev. Dr. Hill, rector of that parish.

PRICES OF STOCKS.

	Mar. 25.	April 2.	April 8.	April 15.
Bank Stock - - - -	173½	—	—	thut.
3 per Cent. Consolidated	76½	76½	78½	78½
4 per Cent. Consolidated	—	—	90½	90½
5 per Cent. Navy - -	—	107½	118½	109½
Long Annuities - - -	—	—	21½	22½
Short Annuities - - -	—	—	10½	10½
India Stock - - - -	204½	207½	210	212½
India Bonds - - - -	7 pr.	1 dif.	2 dif.	4 dif.
South Sea Stock - - -	—	—	—	—
New Navy - - - -	7½ dif.	8½ dif.	7 dif.	7½ dif.
Exchequer Bills - - -	6 dif.	—	—	12 dif.
Scip - - - -	77½	—	80½	77½

PRICES OF CORN AT THE CORN-MARKET.

	Mar. 25.	April 2.	April 8.	April 15.
Wheat - - - -	37s. to 48s.	36s. to 47s.	37s. to 51s.	40s. to 55s.
Barley - - - -	30s. — 35s.	28s. — 33s.	29s. — 36s.	28s. — 35s.
Rye - - - -	28s. — 32s.	28s. — 32s.	28s. — 35s.	30s. — 36s.
Oats - - - -	16s. — 25s.	16s. — 24s.	17s. — 24s.	17s. — 24s.
Pale Malt - - - -	39s. — 45s.	38s. — 44s.	38s. — 45s.	38s. — 44s.
Amber ditto - - -	40s. — 46s.	39s. — 45s.	39s. — 46s.	39s. — 45s.
Peas - - - -	28s. — 42s.	38s. — 42s.	37s. — 42s.	38s. — 43s.
Beans - - - -	30s. — 35s.	29s. — 32s.	32s. — 35s.	30s. — 34s.
Tares - - - -	26s. — 30s.	26s. — 30s.	26s. — 30s.	26s. — 32s.
Fine Flour - - - -	38s. — 00s.	38s. — 00s.	39s. — 40s.	42s. — 00s.
Second ditto - - -	35s. — 00s.	35s. — 00s.	36s. — 37s.	39s. — 00s.
Third ditto - - - -	32s. — 00s.	32s. — 00s.	33s. — 34s.	35s. — 00s.

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Literary Magazine



Engraved by Goussier.

WILLIAM SHAKSPERE.

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